IHS
OF
PRAYER, AND
MEDITATION
WHEREIN ARE CON
TEINED FOVVERTIEN DE
VOVTE Meditations for the
seuen daies of the Weeke, bo
the for the mornings and eue
ninges. And in them is treyted
of the consideration of the pri
ncipall holie Mysteries of our
fauine
Written firste in the spanishe
tongue by the famous Religious
father. E. LEWIS de GRANADA
Prouinciall of the holie order of
preachers in the Prouince of
Portugall.
AT DOVAY
By John Heigham
Anno. Dni.
1612.

TO THE RIGHTE HONORABLE, AND WORSHIPFVLL, OF THE fower principall howſes of Cowerte in London, profeſſinge the ſtudie of the Common Lawes of oure Realme, RICHARDE HOPKINS wisheth dewe conſideration of the holye myſteries of the Christian Religion.

THE holye ſcriptures affirme in diuers places, that the nearer we approche towardes the commynge of Antichriſte, and the ende of the worlde, the more perillous will the tymes be for all Christians. And the perill hereof ariſethe cheefelye of the greate enuye and malice of Satan, who fearinge the ende of the worlde, knowinge that then his tyrannous kingdome therein will haue an ende alſo therewith, extendeth the vttermoſte of his rage againſte all faithfull Christians, and aſſaulteth them dailie more and more with diuers wilie temptations, & terrible perſecutions, to procure them

Dan. 9. 11. & 12. Matt. 24. Marc. 13. Luc. 21. 2. Theſſ. 2. 1. Tim. 4. 2. Tim. 3. 2. Pet. 2. Apoc. 11. 12. & 13.

thereby to folowe his most wicked rebellious example: that is, to breake gods holie cõmaundemẽts, to cõtemne his diuine ordinaces, to neglecte his seruice & honoure, and by pryde and rebellion to lose the image of god, and embrace, the image of Satã, and so to be vtterlie vnapt to attaine vnto those euerlastinge heauenlie mansions of felicitie, and glorie, for which man was created.

Wherfore to the intent that all Christians might be more circumspecte, and strẽgthened, to resiste faithfullye against all Satans wylye deceytefull temptations in this our dangerous age, approchinge so neare towardes the commynge of Antichriste, and the ende of the worlde (as by manye coniecturall signes it seemeth) a holye Angell hath forewarned vs hereof verye precyselye in the revelacions of S. Ihon, thunderinge out theise woordes with a greate voice: Woe be to the lande, and sea, becauſe the Deuill is descẽded vnto you, hauinge a greate rage, for that he knoweth he hath but a shorte tyme. *And this greate rage of his is the more to be feared in this our corrupte age, for that we reade also in Sainte Ihons revelations, that the Deuill shalbe let lose towards the ende of the worlde for a smalle tyme. In other ages and tymes of our holye christian forefathers the deuills exceedinge greate malice and mightie power hath bene muche restrained and bownde throughe the greate vertue of the Crosse, and Passion of our Saviour Iesus Christe, communicated then verie plentifullie vnto the Christian people generallye by their devoute frequentinge of the holie Sacramentes of the Catholike Churche, (which be holie vessells of grace) whereby our Christian forefathers haue bene greatelye*

Apoc.12. vers.12.

Apoc.20. vers.3.

The deuill shalbe let lose more and more the neater that Antichriste approchethe.

greatelye strengthened to resiste faithfullye againste the moste horrible temptations of Schisme, Heresie, Infidelytie, and Atheisme, and to live generallie verie holie and austere Christian liues in the feare and service of almightie god, and in dewe reuerente obedience to the Catholike Churche. But nowe whereas in this our vngratious age suche a number of horrible sectes, and heresies, and suche a generall corruption with pride, dysobedience, lyenge, detraction, gluttonie, incontinencie, infidelitie, Atheisme, and all kinde of dissolute wickednes doe abounde and raigne more and more in all partes of Christendome, woe bee therfore to the Lande, and sea, (as the holye Angell hath forewarned vs) becawse the Deuill is nowe discended, and let lose towardes the ende of the worlde for a smale time, hauinge a greate rage, for that he knoweth he hathe but a shorte tyme to continewe his tyrannous kingdome in this worlde.

And the verie cause of this so extraordinarie lettinge lose of the deuil nowe more and more towardes the comminge of Antichriste in the ende of the worlde, saincte Paule seemeth to explane in this sense: that for so muche as the wicked will not receiue the trew doctrine of the Catholik Churche with charitie, humilitie, obedience, and thankfulnes, to the ende they maye be saued, therfore Almightie god letteth lose the deuill nowe emonge them, by permittinge him to sowe in their prowde inconstante wilfull myndes manye erronious opynions, and heresies, that they maye believe in lyenge. 2. Thess. 2. vers. 10. & 11.

The Catholicke religion daylie decreasinge, & heresies daylie increasinge vnto worse and worse sectes, is an euident argument that the diuell is more and more let lose towardes the comminge of Antichrist.

Note Satans wylie procedinges in this corrupte age.

And certainlie if we will aduisedlie consider the wylie procedinges of the deuill in sowinge so manifolde Sectes and heresies in this vngratious age, and the finall ende whereunto he directeth them, we maie euidentelie perceaue, that it is to cause all Christians nowe towardes the comminge of Antichriste to be first dissolute in their liues, and after dowtefull in their faithe, and then to contemne all the holie Sacramentes, and other Mysteries of the Christian Religion, and afterwardes hauinge by degrees remoued awaie out of their Churches all holie memories of our Sauiour Christe, and of his blessed Mother, Apostles, Martyrs, & other of his glorious Saintes, and also out of their myndes all feare of God, and of his dreadfull iudgementes, then they be easelye induced by him shortelie after to become harde harted, and vnsensible to conceiue anie spirituall thinges, and also at the laste to become Atheistes, without anie conscience, Religion, or beliefe that there is a God. And so Antichriste findinge his waie so open and readie prepared for him, maie then come frielye when he will, and cause himselfe to be receiued as a Messias, and adored as God, findinge the Christian people generallie without anie deuotion and Zeale to the seruice and honour of our Sauiour Iesus Christe, and without anie beliefe that there is a God.

Nowe emonge all the wylie deceitfull deuises of Satan for ouerthrowinge of the Christian Religion, and so to prepare the waie for Antichristes comminge, there is none (in my simple iudgemente) of greater force, and consequence, than his so earneste endeuour to procure all Christians vtterlie to contemne and

forgette

forgette all the holie misteries of the Christian faithe. Which if he coulde possiblie compasse (as he laboureth verie earneſtlie therein by diuers craftie meanes in this our corrupte age) then vndowtedlye all the whole Christian Religion, & euen our Sauiour Christe himselfe, and his blessed Mother, and all his holie Apostles, and Martirs, and other of his glorious Saintes woulde consequentlie in a shorte time after be generallie contemned, neglected, and forgotten throughoute all Christian countries.

And to write here freelie my minde as I thinke, it woulde seeme verie meruailous vnto me (if I weve not fullie perswaded that the deuill is nowe more and more let loſe (as Saint Ihon in his reuelations hath forewarned vs he shoulde be for a shorte time towardes the ende of the worlde) howe the deuill coulde preuaile so farforthe, as to induce a whole newe late secte of heritikes that be called Puritans (profeſsinge in gaie wordes to be more pure, more sincere, and better profeſsours of Christes gospell than anie other Christians either be or haue bene in anie age since the Apostles time) to write of late so vnchristianilie by common consent euen in an Englishe printed booke againſte obſeruinge in the Churche the moſte auncient yearelie ſolemne holie feaſtes of Easter, *and* Pentecoste, *and againſte all ſpeciall meditations at anie one ſolemne time of the yeare more then at others of Christs Resurrection, or of the Comminge of the Holie Ghoste, or of the howre of our deathe: becauſe (saie theie) theiſe meditations shoulde be vſed continuallie euerie daie in the yeare, and ought not to be appoynted by the gouernours of the Churche to be*

In the puritãs replie againſte D. Whitgifte, pag. 110. 121. 122. & 163.

Vsed at anie one speciall time more than at others. Whereby euerie godlie christian reader maie easelie perceiue howe the deuill beinge nowe let lose laboureth verie buselie by theise counterfaite pure gospellers vnder a wylie deceitfull colour of aduauncinge continewal meditation and memorie of the holie Misteries of the Christian Religion euerie daie in the yeare, to haue no manner of meditation or memorie of them emonge Christians anie daie at all: that so by their suttle wicked doctrine a readie open waie maie be prepared in all Christiã mens Churches and mindes for Antichristes *comminge.*

How in all ages hathe bene preserued emonge Christiãs a cõtinewal knowledge and reuerence of the holie misteries of our faithe.

Matt. 28. vers. 20. Iohn. 14. 26. Iohn. 16. 13. 1. Tim. 3. 15.

But ô the wonderfull prouidence and care of our Sauiour Christe to preserue a continewal knowledge and reuerence of his holie Misteries emonge all faithfull Christians in his Catholike Churche, as hath verie manifestelie appeared in all ages since Christes Ascension vntill thus our corrupte age. And surelie it is a matter worthie of greate and deuoute admiration for anie good christian to consider, howe the Apostles, and the aunciente holie Catholike Byshops their successours beinge by our Sauiour Christes owne promisse assuredlie inspired, assisted, and directed by the Holie Ghoste from time to time in gouernement of the Catholike Churche in all truthe, haue with suche diuine wisdome disposed the wqole yeare into so manie seuerall holye festiuall daies, as that thereby haue bene represented, and preached vnto all Christian people in all Christian Churches throughout Christendome a continewal solemne instruction, memorie, and reuerence of the holie Mysteries of the Christian Religion. In so muche as the common Christian people by

those

those holie festiuall daies alone (albeit they wanted not also diuers other holie instructions therein in confessions, and Sermons,) were in all ages sufficientlie instructed in the holie Mysteries of their Christian beliefe: I meane, they were thereby made to vnderstãde so muche of them, as (hauinge withall a dewe religious respecte to preserue a continewal reuerence in them to the dignitie of suche highe holie Misteries) was fullie conueniente for their weake capacities, and for the comfortinge and strengtheninge of their faithe, and as they were bounde of necessitie to knowe.

As for example, by the aunciente institution of the holie feastes of Aduente: of oure Sauiour Christes Natiuitie, and Circumcision: of his Adoration by the three Kinges: and of the holie solemnitie of Lente, at which time the Catholike Churche teacheth all Chrstian people to imitate so neare as they can our Sauiours Fastinge of fourtie daies in the deserte, and representeth then also with sorowfull mourninge, penaunce, and compassion, all the whole order and historie of our Sauiour Christes moste bitter Passion and deathe for the redẽption of al mankinde: And afterwardes the Churche solemnizeth with greate Ioie the holie feastes of our Sauiours Resurrection from death to life: of his Ascension into heauen: and of the Comminge of the Holie Ghoste. And then followe also the holie feastes of the blessed Trinitie, and of the moste holie Sacrament, commonlie called Corpus Christi *day: And the holie feastes of the blessed Mother of our Sauiour: And of Sainte Ihon Baptiste his precursor: And then the holie feastes of Sainte Peter, Sainte Paule, and of other of our Sauiours holie Apostles and*

The principall holie festiuall daies of the yeare.

and most famouse Martirs, and Confessors: And also the holie feastes of Sainte Michael the Archangell, and of all the glorious Saintes in heauen: And with all a solemne daie of deuoute memorie & generall praiers and almesdedes for all faithfull Christian Sowles departed out of this transitorie life, and as yet remaining in the fier of Purgatorie, to make satisfaction there for all paines dewe and prescribed for their sinnes in the mercifull iuste balance of the diuine Maiestie. All which holie festiuall daies beinge so diuinelie and orderlie disposed into so manie seueral partes of the yeare, and adorned with the holie reuerente ceremonies appointed to be vsed in all Christian Churches throughoout all Christendome with greate solemnitie & reuerence vpon those holie daies, haue yearelie from time to time in euerie age since the Ascension of our Sauiour Christ into heauen, verie liuelie and continewallie preached, represented, and explaned vnto the common simple Christian people, all the holie Misteries of the Christian Religion, which theie had professed at their Baptisme, and were taughte in the Apostles Creede to beleiue. And the reuerent solemnitie in euerie yeare of theise holie festiuall daies induced them vnto a continewal memorie, admiration, loue, and reuerence of those holie Misteries, and greatelie strenghtened their faithe in them, and causfed them to haue a wonderfull feruente pietie, deuotion, and Zeale towardes the honor & seruice of Almightie God, whereby they liued verie vertuous liues like the children of lighte (*as Sainte Paule termeth them,*) *and died generallie as holie faithfull Christians in the obedience, loue,*

Ephes. 5. vers. 8.

and

and fauour of his diuine Maiestie.

But alas theese gulden times be paste, and ended, and the deuill beinge let lose nowe more and more towardes the commynge of Antichriste, and the ende of the worlde, we finde by palpable experience, that since the time that suche a free licentious libertie hath bene permitted vnto euerie lewde bablinge Minister to raile againste all the holie aunciente diuine ordinaunces, vsed and allowed generallie so manie ages in all Christian Churches, and to terme them in blasphemous manner Antichristian inuentions, and to preache openlie in pulpittes, and publishe in printed bookes whatsoeuer newe heretical opinions the ennemie of mankinde suggesteth into their fantastical heades, the faithe of Christians is thereby generallie become so weake, and inconstante, and in verie manie or most persons so wholie vndermined, and vtterlie ouerthrowne, and their hope is so transformed into presumption, and their charitie is waxen so colde, and so litle pietie, loue, deuotion, reuerence, and Zeale remaine in them towardes the seruice of Almightie God, and so muche Pride, gluttonie, incontinence, lyenge, detraction, disobedience, with moste horrible contention, schisme, heresie, infidelitie, Atheisme, and all kinde of iniquitie doe generallie abounde throughout Christendome, that we haue good cause to feare, leaste that terrible time approcheth nowe verie neare at hande, which our Sauiour forewarned vs in the gospell, to wit: that at his commynge to iudge he shoulde hardelie finde faithe in the earthe. Luc. 18. vers. 8.

Wherefore we haue nowe verie greate neede of extra-

extraordinarie spirituall helpes to strengthen our weake mindes, to withstand so manie deceitfull temptations of the enemie of mankinde in this so corrupte and daungerous age. And for this purpose I haue translated out of the Spanishe tongue diuers bookes of a verie holie and famous learned religious father called Lewis de Granada, *whose deuoute māner of writinge hath (in my simple iudgemente) a singular rare grace to pearce the harde harte of a dissolute sinner, and to moue and dispose his minde to the abhorringe of synne, to the contempte of the worlde, and to the feare, loue, and seruice of Almightie God. And I vnderstande that his bookes haue wroughte wonderfull muche good, not onelie in* Spaine, *and* Portugall, *but also in* Italie, Fraunce, *and* Germanie. *And I thinke there bee fewe countries in Christendome but haue his Spanishe woorkes trāslated into their tongues. And it is nowe about foureteene yeares agoe, since the time that* Master Doctor Hardinge *(a man for his greate vertue, learninge, wisedome, Zeale, and sinceritie in writinge againste hæresies, of verie godlie and famous memorie) perswaded me earnestlie to translate some of those Spanishe bookes into our Englishe tounge, affirminge, that more spirituall profite wolde vndoutedlie ensewe thereby to the gayninge of Christian sowles in our countrie from Schisme, and Heresie, and from all sinne, and iniquitie, than by bookes that treate of controuersies in Religion: which (as experience hath nowe plainelie tried) doe nothinge so well dispose the common peoples myndes to the feare, loue, and seruice of almightie God, as bookes treatinge of deuotion, and*

howe to

howe to leade a vertuous life doe. The dewe consideration whereof hath so prouoked, or rather pricked me in conscience, that I haue resolued to publishe) godwillinge) in printe all my translations, in case I shall perceiue that suche as be godlie, wise, and learned, shall like of them. And first (as it were for an assaie) I haue here printed his deuoute Meditations of the principall holie Misteries of the Christian Religion, which booke I finde greatelie commended by diuers godlie learned men.

It maie be that some readers of this booke beinge not greatelie acquainted with the holie exercises of a spirituall life, will imagin that the Authour dealeth to austerelie in some of these meditations: as namelie in his Meditations of sinnes: of the howre of deathe: of our dreydfull accompte at the terrible daie of iudgemente: and of the moste horrible paines of hell. And perhaps some politique wisemen will saie, that for so muche as the common people in our countrie haue beene for the moste parte of our corrupte age altogether accustomed with hearinge and readinge of diuers other contrarie newe erronious doctrines, tendinge directlie to a careles dissolute life, they be therfore nowe waxen, so carnall and negligent of the saluation of their sowles, that these Meditations be to full of threateninge and terror, for suche nice and dose consciences. For answere to this obiection, it is to be noted, that the Author beinge (as I am informed) not onelie a greate learned and religious deuout olde father, but also of greate wisdome grauitie, iudgemente, discretion, and of longe experience as well in preachinge, & hearinge of Confessions, as in diuers gouer-

Obiectiō.

Answere.

uemen-

nementes in his religious order, and perceyuinge verie euidentlie that farre more Christian sowles be loste in this our corrupte age with ouermuche presumptuous confidence and securetie of their saluation, than with ouermuche feare of leesinge the same, hathe therfore framed his manner of writinge in theise meditations chiefflie againste the infinite nomber of presumptuous and careles dissolute Christians, that presume most certainlie, and assuredlie to be saued, and yet doe liue verie dissolutelie all their whole lyfe time, without all care of keepinge gods commaundements, and without all feare of their accompte at the dreadeful daie of iudgemente, notwithstandinge that our Sauiour Christ himselfe who shalbe then our Iudge, hathe by plaine and expresse wordes forewarned vs in the gospell of saint Mathewe, that if we will enter into the Kingdome of heauen, we muste kepe his commaundementes, which euerie Christian maie be able to kepe, beinge assisted, strengthened, and holpen therein with the grace of God, which is neuer denied to anie that praieth dulie for it: and also that we muste at the daie of iudgemente geue an accompte of euerye idle worde.

Matt. 19. vers. 17.

Matt. 12. vers. 36.

And verelie if we peruse diligentlie the holie scriptures, we shall finde that not onely Enoch in the lawe of Nature, and afterwardes all the Prophets, but also sainte Ihon Baptiste, and our Sauiour Christe himselfe vsed the same manner of preachinge that this religious godlie father dothe here. And they thought it to be the verie best and rediest waie for conuersion of sinners from their sinfull dissolute liues, to shewe plainelie vnto them the damnable state

Epist. Iud. vers. 14.

state they liue in, and to put thē in mynde of the seuere iustice of almightie God at the terrible daye of iudgemente, against all suche as endeuour not to kepe his commaundementes. And saint Peter protesteth (as it appeareth in the Actes of the Apostles) that our Sauiour Christe commaunded likewise him, and the reste of the Apostles, to preache and testifie this poynte especiallye, that Christe is appointed to be the Iudge bothe of the quicke, and the deade. And therefore in an other place he requireth all Christians to liue, in feare duringe the time of their conuersation vpon the earthe. And sainte Paule maketh also the like solemne protestation of the terrible daie of iudgemente, and what a straite accompte euerie one of vs muste make at that dreadefull time, and exhorteth the Corinthians with the knowledge and consideration there of, to perswade all men to liue in the feare of God. And disputinge also before the President Felix of the Christian religion, and namelie of the dreadefull daie of iudgemente, he vttered suche wonderfull terrible thinges thereof, that as the holie scripture mentioneth, he made the verie President himselfe (thoughe he were an infidell) euen to tremble and quake for feare with the onelie hearinge of them. And saint Ihon likewise in his Reuelations affirmeth, that he sawe an Angell preachinge the euerlastinge gospell vnto all Nations, tribes, tongues, and people, (meaninge thereby that he preached as wel to the good, as to the wicked without anie exception therein of the faithfull Christians,) sayenge: Feare oure Lorde, & giue honor vnto him, becawse the hower of his iudgemēte is come. And I am perswaded

Act. 10. vers. 42.

1. Pet. 1. vers. 16.

2. Cor. 5. vers. 10. & 11.

Act. 24. vers. 25.

Apoc. 14. vers. 7.

that

that all godlie wise and graue men will easelie agree in this opinion with me, that this manner of preachinge of the terror of the daie of Iudgemente, and of the moste horrible paines of hell, is muche more needefull newe in this our corrupte age in Englande, and Scotlande, than in Italie, Spaine, or other Catholike countries, sithe so greate numbers of them are infected with so manie heretical licentious doctrines, that haue caused them to put quite awaie out of their myndes all feare of God, and of his terrible iudgements, and to presume moste certainelie and assuredlye to be saued by their onelie faithe, and so are generallie become vtterlie careles ofendeuoringe to woorke their saluation with feare, & tremblinge, *and doe liue as dissolutelie as anie barbarous Pagans, and Atheists. In so muche as all godlie auncients wise men doe greatelye lamente to see by experience the terrible Prophecie of Dauid to be generallie verified at this daie throughout our Realme: which is, that the iudgements of almightie God be taken quite awaye from the face of the vngodlye. And if theise and suche like godlie Meditations and considerations of the terrible threateninges and iudgements of almightie God againste the wicked, be not a fitt remedie for their conuersion from their careles dissolute lifes, what other remedie then can possiblie de deuised for them?*

Philip. 2. vers. 12. 1. Cor. 4. 4 2. Pet. 1. 10

Psal. 9. vers. 26.

Howbeit I haue verie greate hope, that with the grace of God theise godlie Meditations will woorke muche good effecte for the conuersion of manie of them. For vndoutedlie that man is verie wilfull & obstinate in his wickednes, that readinge aduisedlie all theise godlie Meditations is not moued inwardelie

in his

in his harte in some parte of them to the feare, loue, and seruice of almightie God, and to the abhorringe of synne, and amendement of his life. And suche readers as shalbe inwardelie moued and called thertunto by almightie God, I coniure them in his holie name, and in regarde of their owne saluation, not to make sadde the Golie Ghoste, in hardeninge their hartes, and resistinge vngratefullie and wilfullie againste his diuine inspirations, when it shall please his infinite goodnes, and mercie, with suche singuler loue to knocke and calle at the dore of their hartes, but in anie wise to open it out of hande, and receiue him most humblie into their hartes, with suche louinge hartie intertaynement, submission, thankefulnes, seruice, and honor, as dueire requireth they shoulde doe vnto their most highe soueraigne lorde, and Creatour, that hath suche a speciall louinge care of their saluation. Ephes. 4. verse. 30. Psal. 94. 8.

Nowe this booke of Meditations, and whatsoeuer els I haue translated, and shall godwillinge hereafter publishe in printe, I doe most humblie offer vnto the seruice of almightie God for the benefite of our countrie. And for so muche as I am verie ware and assured, that this booke conteineth not anie thinge whereby I maie iustlie incurre anie penaltie prescribed by anie lawes of our Realme, I am the bolder humblie to recommende it by this my dedicatorie Epistle vnto your Honours and Worshipps: partelie for that I haue spente some parte of my time in the studie of our Common Lawes in the Middle Temple emonge you, and am verie muche bounde vnto diuers of you: but chieflie for that I knowe right well the great

capacitie and dexteritie of your spirites, the grauitie of your iudgementes and your wisdomes, experience, authoritie, and example, to be of suche principall estimation, and worthie respecte in our Realme, that in ease yee doe Zelouselye employe your endeuours to the due reuerente consideration of the holie Mysteries of the Christian Religion, (as I doute not but verie manie emonge you doe,) your holie example will generallie allure a greate nomber throughout our whole Realme from all contentious disputinge, and iarringe aboute theise late newe controuersies in Religion, to embrace simplie and Zealouselie the auncient Catholike beliefe, and to imitate the vertuous liues of our holie Christian forefathers, who had muche more abundance of the grace and lighte of the Gospell of our Sauiour Christe, than we haue in this our vngracious corrupte age, as verie manifestlie appeareth by their so manifolde good Christian fruites lefte by them vnto vs, to the glorie of our Sauiour Christ, and of his deare spouse the Catholicke Churche, and to the confusion of all greate admiration, confusion, enuie, and dispite, of Lucifer, and of all his rebellious wicked spirites, and of all Iewes, Turkes, Heretiques, and other Infidells his adherentes.

An exhortation to yonge noble men and gentlemen.

And (requestinge here humbly pardon, and licence, to speake in a familiar maner with the yonger sorte) I desire your Honors and Worshippes continuallie to remember what greate inclination yee haue vnto vertue more than others of obscure parentage, and base estate, in regarde of your noblenes, and magnanimitie, which euer inuiteth you to imitate the noble vertuous steppes of your noble Chri-

stian

stian aunceſters, and to ſet vpon highe and noble vertuous enterprises, and to doe all your workes noblie, and excellentlie, that ye take in hande. As alſo to conſider, that a vertuous life is the greateſt and moſte noble ornamente of nobilitie. And that for this ende theefelie almightie God beſtoweth vpon noble perſonages here in earthe principalitie, rule, gouernemente, and honor, that they shoulde giue vertuous and godlie example vnto all others that be vnder their rule, and gouernemente. And by experience we finde, that ordinarilie no byſhoppe or other preacher, is able with ſuch facilitie to plante vertue emonge the common people, and cauſe them ſincerelie to loue, honer, and embrace it, as noblemen, gentlemen, Magiſtrates, and Gouernours are able to doe, in caſe they them ſelues doe giue good apparante example of vertue, religion, and deuotion and be zealous alſo in procuringe all others to doe the like. And therefore I beſeeche you to determin with an honorable conſtante reſolution, to employe your tyme in the moſte noble exercises of vertue, and to feare, loue, ſerue, and honer almightie God, who is your moſt noble, highe, ſouraigne Lorde and Creator, and not to ſuffer either your ſtudie or practiſe of the lawes, or other your worldlye offices and affaires to be ſo greate an impedimente vnto your ſpirituall exercises, but that you maie haue euer one windowe open towardes the heauenlie Ieruſalem, as Daniel had in his chamber in Babylon, prayenge there three times in the daie towardes the earthelye Ieruſalem. And in caſe your worldlie impedimentes be ouer greate, then wiſdome requireth that for ſaluation of your ſowles you Dan. 6. vers. 10.

doe caste them awaie from you. And imitate herein the worldlie foresighte of wise Marchauntes, when they be in daunger of drowninge in a stormie tempeste vpon the sea, who vse at such times for saluation of their liues, to cast into the sea their ryche merchaundise, and all their troublesome beauie encombraces, thereby to cause their shippe to saile more safelye. And I doe also humblie beseache all good Christian readers, that shall like well of theise spirituall exercises to remember me in their deuoute praiers, that I proue not like vnto those foolishe carpenters that made Noes arke, who made it to saue others from drowninge in the generall fludde, and yet were drowned them selues.

Thus with all due humble submission of my selfe, and my trauailes here in to your honours, and woorships, I humblie craue pardon for passinge here somwhat the boundes of my profession, and treatinge as a diuine of spirituall matters, accordinge as since my departure from the Middle Temple by some studie and readinge of diuers spirituall bookes, and continuall conuersation theise fifteene yeares with manie vertuous and Learned Catholike Priestes in these partes I haue bene instructed. And I most humblie beseache almightie God that theise Godlie Meditations, maie woorke so good effecte in all your mindes, as I haue often times verie earnestlie requested of his diuine Maiestie. From Paris, vpon the holie festiuall daie of Pentecoste. In the yeare of our Lorde 1582.

A N

FOr so muche as the Author of this booke, hath published at diuers times seuerall editions thereof in the Spanishe tongue, and in the later editions hath from time to time, verie muche and often corrected, altered, and augmented the same, not onelie in manifolde wordes, and sentences, but also in diuers chapters, otherwise than in the former editions, that were printed either in *Toledo*, *Salamanca*, *Lisbone*, *Antwerpe*, or in anie other place before the yeare of our Lord. 1567. I thinke it verie conueniente to giue notice of it to the Reader: and withall that in my Translation I doe folowe the edition in the Spanishe tongue printed at *Antwerpe* by *Christopher Plantine*, in the yeare of our Lorde. 1572. For I perceaue that the frenche Translation differeth in diuers places from this best corrected edition of Plantins: and so doe likewise all the Translations that I haue seene in the Italian tongue printed in diuers yeares at *Rome*, *Naples*, and *Venice*, by *Michael Tramezzino*, *Horatio Saluiani*, *Iouanni Baptista Guerra*, and *Gabriel Iolito*: vntill that nowe of late all the Authors workes haue bene newlie translated into the Italian tongue, and printed at *Venice* by *Georgio Angelieri*, in the yeare of our Lorde. 1581.

AN EXHORTATION TO THE CHRISTIAN

Reader, made by the Righte Reuerende Father in God, BERNARDE de FRESNEDA *Bishoppe of* CVENCA *one of the priuie Councell of Estate to the mightie* KINGE PHILLIP OF SPAYNE, *&c. And his Ghostly Father, to read this booke with good attention, and with a desire to profite, and proceede forwardes in godlines.*

Three thinges necessarie to preserue Iustice: to wit, prayer, readinge, And good worr, &c.

IT is the doctrine of the holie Fathers, that there be three thinges verie necessarie and of inestimable importaunce to the iust man to preserue him in his iustice: to witt Praier, Readinge, and doinge of Good workes. In these three thinges ought the iust man to exercise himselfe euerie daye, and deuide his tyme so discreetelie, and so like a good Christian, that he be euer founde occupied in some of them. Praier illuminateth, purgeth, comforteth, reioyceth, obteyneth feruour, causeth all trauailie to seeme sweete, and lighte, breedeth deuotion, engendereth confidence, (in case our owne spirite doe not reproue vs:) Prayer bannisheth awaie slouthe, frayeth the ennemie and

and ouercometh temptation. And therefore a certaine wise man saied: *Non te pigeat orare, si vis a vitijs liberari.* Be not slacke to praie, if thou wilt be deliuered from vices.

Prayer is verie necessarie towardes the obteyninge of the grace of God, without which the spirituall life will vtterlie decaye, and perishe: And therefore prayer is preferred before readinge. Tertullian speakinge of prayer saithe.. That thinge is alwaies to be vsed, which is alwaies good: And he addeth furthermore, and saieth: If prayer be necessarie in all places, and at all tymes, then is continencie necessarie also vnto prayer: for so much as praier procedeth of continencie, wherefoore if thy continencie hath cause to be shamed, then shall thy prayer likewise be ashamed. The spirite carryeth our praier vnto God; and if the spirit finde it selfe faultie, then our prayer ascendeth with shame vnto him. Againe, Cassiodorus saieth, that preseruerance in prayer auaileth much to obteine firmnes of harte. By meanes of continuall prayer the deuills and their deceytfull snares are ouercome, and by the same the iust man weakeneth their forces, and vexations. By meanes of prayer he maketh them become weake, cowardly, and easie to be conquered: and by the same he maketh himselfe also become stronge and a conquerour ouer them. If thou praye with perseuerance, thou shalt obteyne sweetenesse, and withall a more feruent desire

Continencie necessarie vnto prayer.

to praie. And then doe we praie in trueth when we haue none other thinge in our mynde, but doe applie all our intention vnto heauenlie thinges, and haue our harte wholie enflamed with the fyer of the holy Ghoste.

1. *Three effectes of prayer S. Thomas 2. 2. quæst. 83. artic. 13.*

There be three effectes of prayer. The first effecte is common vnto all workes done in charine: which is, to be meritorious: And for this effect, actuall attention is not of necessitie required in prayer, but it is sufficient to haue an habituall attention, as in all other meritoriours acter.

2. *Our firste intentio when we beginne our prayers muste be to attende to the seruice of God by them: and if we doe nothinge willinglye whileste we praye cõtrarie to this our firste intention, we shall obtaine our lawfull and necessarie requestes*

The seconde effecte, is proper vnto prayer alone, which is to obteyne of almightie God the thinge we desire. And for this effecte it is sufficient also to haue the first intention, which is the thinge that God respecteth in our workes: for if this first intention fayle, we shall not obteyne the thinge we require, because almightie God will not heare his praies that seeketh not the thinge he asketh of him in such sorte as he ought, and for such end as he ought.

3. The thirde effect of praier, is a spirituall refection of the soule. And for this effect it is necessarilie required to haue an attention in praier: and not onely such an attention as is attent to the materiall wordes, or as the seconde attention, that marketh the sence and meaninge of the wordes, but muche more that atention, that marketh and is attent to the ende of prayer, which is almightie God, and

and vnto the thinge for which we praye.

The readinge of holie bookes.

The readinge of holie bookes conteininge fruitfull and profitable matters not onelie lightene our ignorance, but it also dischargeth our dutie in well spendinge our tyme therein: it correcteth our faultes, teacheth good and holie maners, discouereth vices, exhorteth vnto vertues, stirreth vp feruour, causeth a feare of God, recollecteth the mynde, recreateth and comforteth the heauie, sorowfull, and discomforted soule. Vndoubtedlie it procureth great profite and fruite to reade bookes of holie matters: of such matters I meane, as doe recollecte the soule that is distracted, and wanderinge abroade emonge so manie diuers and sondrie thinges. Readinge teacheth and sheweth vs the waye how to leade a good life: Examples doe induce and prouoke vs to imitate and followe the same: And prayer obteyneth vs grace to accomplish it fullie, and perfectlie. Readinge (saie the holie fathers) is good: Praier vnto God is better: but the doeinge of good woorkes for Gods sake is aboue all. Out of holie readinge the good deuout persons doe gather how to meditate vpon God: And out of godlie meditation proceedeth an earnest affection, and a verie prompte and readie elevation of the spirit vnto God, out of which issueth that inwarde prayer that pearceth the heauens, passeth aboue the highest places,

and hath a desire to vnite it selfe vnto almightie God, in whom are all good thinges that may be desired.

Besides readinge, and prayer, it is necessarie to doe some good and profitable workes.

But because our weakenesse is not albe to continewe and persevere alwaies in prayer, and readinge, it is therefore verie profitable, yea and necessarie to worke also and to doe some thinge that is good, and profitable: which cannot choose but so it wilbe, in case praier goe before the worke: and yet it shalbe muche better, if praier doe accompanie it: but best of all, if the worke doe also end in prayer, and then is the worke most perfecte. To doe some kinde of worke with our owne handes, besides that it is verie profitable and holsome for the bodie, it helpeth our spirite also, our neighbour is thereby edified, and our sences are conforted and refreshed. And in case thou finde thy selfe slouthfull, heauie, and vnwillinge to worke and labour with thy handes, yet persevere therein, and thou shat ouercome it. O that we might once come to haue such a preseruerance and constancie as the Saincles had, who praied without intermission. And yet notwithstandinge their continuance in prayer, good Lorde, it is merueilous to consider, howe studious and continual they were in readinge, howe feruente and laborious in bodelie exercises, and in doeinge of good workes: in so much as no kinde of labours, paynes, nor trauayles

To worke with our owne handes is profitable bothe for our soule and bodie.

Note howe the Saintes continewed in prayer, readinge and workinge with their handes.

uayles, coulde euer ouercome them. Now what other thinge is the life of the Saincles vnto vs, but onely a holie readinge, which we ought to imitate without ceasinge. That man that shall enforce himselfe to take paynes and labours for Godes sake, shall obteine the greater grace of his diuine goodneſſe, and shal out of hande feele the profite and commoditie of his trauailie. An euill custome is ouercome by a good: the which good custome if it be conuerted as it were into nature, it waxeth so stronge, that it tourneth the thinges that were harde and difficulte, and causeth them to become easie, and lighte. And all this (as Saint Paule saieth) commeth to the iust man by meanes of continuall prayer. And therefore he saieth, *Sine intermissione orate*: praye ye without intermission. Saint Paule knewe right well, that whileſt we walke here in this life, we are compassed all aboute with enemyes, temptations, tribulations, and with infinite deceitfull ginnes, with warres without, and feares within, and therefore he aduiseth vs to prave without intermission. For whereas almighrie God permitteth so manie vexations and troubles to come for the sinnes of the worlde, his intent thereby is, to stirre vp his electe, and to awake them, that they shoulde lifte vp their spirite vnto heauenly thinges. For he that prayeth not, fighteth not, and he that fighteth not

Who so enforceth himselfe to labo for godsſake, shall obteine greater grace of God.

1. Thess. 5.

2. Cor. 7.

2. Tim. 2.

manfully, and maketh reſiſtance, is forthwith ouercome, and leeſeth his crowne, and reward. And if thou demaunde of me, who is able to praie and fighte continually. I ſaie, that euerie one can doe it, that in trueth and humilitie of harte calleth vpon almightie God for ſuccoure, and putteth his full truſt in him in verie deede. For (as the prophet Dauid ſaithe) Our Lorde is mightie vnto them, that calle vpon him, if ſo be they calle vpon him in trueth. And if thou canſt not praye continuallie with thy mouthe, yet praye with thy ſpirite and with a godly intention. For it is a very continuall ſacrifice vnto almightie God in the ſoule of our hart, to haue a deſire to doe good workes, and to ſerue him with all our harte. And trulie that man doth alwayes praie, that doth alwayes good workes. And whoſoeuer is hartelie ſorie for his offences he hath committed, and ſigheth, mourneth, and longeth for the good thinges that are to come, praieth alwayes, and ſaieth with the prophet Dauid. O Lorde before thee is all my deſier, and my mourninge is not hid from thee.

who maie be able to praye and fighte continuallie.

Pſal. 144.

we maie praie alwaies with our ſpirite, and with a godly intention.

Pſal. 37.

Theſe three pointes nowe good Chriſtian Reader, which ſerue (as we haue declared) to preſerue the righteous man in his righteouſnes, are ſo well taught, and ſo wonderfullie ſet forth in theſe notable bookes of the Reuerend religious Larned Father, F. LEWIS

de GRANADA, that he muſt needes be verie harde harted, who readinge them with attention, deuotion, and with a Chriſtian deſire to take profite by them, doth not merueilouſlie inriche him ſelfe with theſe three treaſures: to witte, with prayer, readinge, and doeinge of good workes. wherefore whoſoeuer is deſirous to profite in theſe three thinges hath here verie Catholike, ſounde, and profitable doctrine, and in all pointes agreable with the vniuerſall doctrine of the holie auncient Fathers, and of the diuine Scriptures. In theſe ſingular deuout holie bookes he ſhall not finde any thinge that may either offend him, or bringe him into any errour, or ſcruple. Here ſhall he finde manie thinges that may edifie, delighte, teache, and prouoke him to the loue of God, and withall to the abhorringe of ſinne, and contempte of the worlde. From receauinge which fruites no man is here excluded: for ſomuch as the Author hath with a rare wiſedome in ſuch wiſe tempered the doctrine, and accommodated him ſelfe vnto all ſtates, and conditions of perſons, that neither the verie highe and learned haue anie cauſe to leaue it, as ouer baſe for them: nor the verie lowe and vnlearned to refuſe it, as ouer highe for their capacities. For here is made a conuenient prouiſion of competent meates both for the one ſort, and for the other. And becauſe the

Author vnderstode right well howe farre the mouthes of men now adayes are owt of tast, and how much they are more affectionate vnto the fleshe pottes of Egypt, than to the breade of Angels, I meane hereby, rather to the readinge of prophane bookes, by reason of the pleasant stile wherewith they thinke they are written, than to the bookes of spirituall doctrine, which are commonly written with more simplicitie, he hath therefore dressed this meate in suche wise, and hath written this doctrine in such a sweete and pleasant stile, that it maie prouoke an appetite vnto this booke, euen in such persons as doe otherwise lothe good and holesome foode: besides, that the verie matters them selues are exceedingly well chosen, and of great profite. And because it were the parte of rude and rusticall persons, to geue thankes to the bees that make the honie combes, and not vnto almightie God who created the flowers from whence the bees gather the honie, which they worke in their hiues: I exhort all persons to geue thankes to the deuoute and Learned Author of these workes, for these so sweete and fauorie honie combes which he hath here geuen vs, in such sorte that they omit not to procede further, and to geue thankes to almightie God also, who hath sent the flowers wherewith this honie is made. And withall I make humble requeste vnto all men,

that

that I may be partaker of the prayers they shall make by meanes of the good disposition which (I truste) with the grace of God the readinge of theise holie and excellent deuoute workes, shall cause in all godly and deuoute Christian Readers.

✠

Bernard de Fresnida Bishoppe of Cuenca,

Be wise therfor and watch in
prayer 1. Pet. cap. 4.

TO THE VERIE REVEREND FATHERS, AND right honorable personnages: DON ANTONIO DE CORDOVA: and Father LORENÇO DE FIGVEROA.

The Epistle of the Awthor.

I CANNOT find anie other place, whither I maie better direct this my smale present, then to your Reuerende handes. For (settinge a part diuers and sundrie reasons of great importance, that bynde me so to do) certeinlie the wonderfull change of liffe, which your Reuerences haue made, and the holie example which you haue geuen to the world in this our corrupte age, are sufficient cause to moue all such as doe anie thing desire the glorie of Christ, to serue you in this your spirituall iourney, that haue in such wise amplefied his glorie. I might well speake of this matter more largelie in this place, (and surelie without lyinge, or flatterie) and to speake

Note reader that theese, to whom the awthor directeth this booke, are two noble personages, of the moſt noble and auncient howses of Spayne: whiche haue forsake all their wordlie possessiós, and entred into religion.

herein, were not to emploie the time, in the praises of men, but in the praise of almightie god. Forsomuch as it is manifest, that this your wonderfull change of life, hath not proceeded of flesh and bloode, but of the right hand of the higheſt. But becauſe it behouetn all men of our cote, and profeſſion, to be free, not onelie from all flatterie, bur alſo euen from all ſuſpition of the ſame: I will therefore content my ſelfe at this preſent onelie with geuing thākes to our lord, for this notable vertuous acte of yours, and I will confeſſe, that we haue ſeene that wonder in our daies, which the holie auncient father S. Ierome declareth to haue chaunced in his tyme. He writeth it in a certein Epiſtle to Ruffinus in theſe wordes.

S. Ierom. ad Ruffinum.

Bonoſus thy frynd and myne, is now gone vp by that miſticall ladder, which the Patriarck Iacob ſawe: and according to the miſterie of Moſes, he hath now ſacrificed the braſen ſerpent in the deſert: where, at this preſent he ſoweth with teares, that hereafter he maie reape with ioye. Lett the truthe of this worthie acte putt to ſylence all the lyinge wonders which the Greekes and Lattins haue written in their hiſtories. Behold here a yong man brought vp in our companie, and inſtructed in all good artes, and learning, who had no want neither of landes, nor riches, nor honor, nor dignitie, emonge his equales, who forſakinge his mother, and his ſiſters, and aboue all, his moſt deerlie beloued brother, went to liue in an Iland, which is verie ſolitarie, and fearfull, and enuironed with diuers ſeas, there to dwell like a new inhabitor of paradice. And

being

being alone in this place (howbeit not alone, forsomuch as he is in the companie of Christ) he seeth now the glorie of almightie God, which the Apostles themselues neuer saw, but when they were alone in the mount. Thus farre be S. Ieromes wordes. This holie example of Bonosus is truelie a thinge, wherein almightie God is to be praised, as in a singuler worke of his grace. And suerlie no lesse is he to be praised in your Reuerend, and most honorable personages, who hauinge much more to forsake in the world, than Bonosus had, and being now in the verie flowers of your youth, haue forsaken the world, and all the vayne pōpe and pryde thereof: and with all your great landes and possessions, the dignitie of your highe noble estates, and the hope of so great honorable promotions, that were due vnto your nobilitie and vertue, and to the renowmed deserues of your verie auncient and most noble families. And all this yow haue done to embrace euen the pouertie, nakednes and obedience of Christ, you haue not done like that yong man in the gospell, who remembring how great possessions he had, refused to followe the waie of perfection which our sauiour Christ tawght him. But yee haue done like that wise and prudent merchant, who after he had found the pretiouse pearle, sould all he had in the world to buye the same. And if vnto this wonderfull change of yours, we ioyne also the notable vertuous change of liffe, which the most noble and renowmed Duke of Candia

Matth. 19.

Matth. 13.

This Duke of Gandia forsooke his greate Dukedome in Spayne, and became a religious mā of the holie societie of Iesus: commōlie called Iesuittes.

hath made in our daies, and the merueylous changes of sundrie other right honorable personages which might here be rehearsed, it will verie euidentlie appeare, that there is more sweetenes in the waie of Christ, then the world thinketh there is: sithence euen those, that haue had so long and so greate experience, both of the one kinde of life, and of the other, do verie hartelie and willinglie, renownce all that euer the world geueth and promiseth vnto them, for the leaste crumme that falleth from Christes table: sayinge with the spowse in the Canticles. *If a man geue all his substance, for charitie, he will contemne it as nothing.* *Cantic. 8.*

Forsomuch therefore, as verie reason would, that euerie one should serue them, that serue our most mercifull and louinge lord, it seemeth vnto me, that it is my bounden dutie also, to do you some seruice, in this your spirituall iourney, at the leaste with this little volume, which treateth of prayer and meditation &c. that the holie and deuout exercises of your Reuerēces, maie be holpen somewhat by the same: the which (I trust in our lord) shalbe al waies furthered, and proceede prosperouslie, both with it, and without it. And althoughe this be a dett which I owe vnto you, yet do I for this dett craue of you a grace, and this is, that your Reuerences will most humblie beseech our lord, that it maie please him of his infinite mercie and goodnes, to graunt his fauour and assistance to this booke, that the profitt of them that

shall

shall reade it, maie be answerable to the paines of him that made it, and to the good hart where with he offereth it vnto them.

THE PROLOGE AND ARGVMENT OF THIS BOOKE.

PRAIER (to define it properlie) is a petitiō we make vnto almightie God, for such thinges as are apperteining to our saluation. Howbeit, praier is also taken in an other more large sence; to wit: for euerie lifting vp of our hart vnto god. And according to this definition, both meditation and contemplation, and euerie other good thought maie be also called a praier. And in this sence we do now vse this worde, because the principal matter of this booke, is of meditation, and consideration of thinges apperteyning to almightie God, and of the principall misteries of the Catholike faith.

what prayer is.

An other definition of prayer.

The verie thinge that moued me to treat of this matter was, for that I vnderstoode, that one of the principall causes of all the euilles, that be in the world, is the want of consideration: according as the Prophett Ieremie signified when he said. *All the earth is destroied with desolation, because there is none that thinketh with attention, vpon the thinges apperteyning vnto God.* Ieremie 12. Whereby it appeareth, that the verie cause of

The want of consideratiō is one of the principall causes of all the euilles in the world.

our euills is not somuch the want of faith, as the want of due consideration of the misteries of our faith. For trwlie if there were no want in this behalfe, the misteries of our faithe be of so great vertue and efficacie, that if the verie least misterie of them, were considered with attention and deuotion, euen the same would be a great brydle and redresse of our liffe. For who would euer goe about to committ anie sinne, if he considered that almightie God died for sinne? and that he punyshethe sinne, with perpetuall bannishement out of the kingdome of heauen, and with euerlasting paines and tormentes in the horrible fyer of hell? whereby yee maie see, that although the misteries of our faith, be of verie great force, to encline our hartes vnto goodnes: yet because there be verie manie Christians that haue no due consideration of the thinges they beleue, therefore they worke not such effecte in thiere hartes, as such misteries beingwell weighed and considered were able to worke. For like as the phisitions affirme that if we will haue a medecine to helpe a sicke man, it is necessarie, it be first wrowght and digested in the stomak with naturall heat (because otherwise it shall not be anie profitt to him at all:) euen so also, if we will haue the misteries of our faith to be profitable and healthfull vnto our soules, it is requisite they be first wrought, and digested in our hartes with the heate of deuotion and meditation, because otherwise they shal profit vs

The consideratiō of the misteries of our fayth is a greate brydle to withhold vs from synne.

verie

verie littell. And for want hereof, we ſee that manie Chriſtians, which are verie whole and ſownd in matters of faith, be yet in theire liues verie licentious and diſſolute. And the reaſon is, becauſe they do not conſider, and weigh the holie miſteries which they beleue: and ſo they keepe there faith, as it were faſt locked in a corner of a cheſt, or as a ſword in the ſcabarde, or as a medecine in the potticaries shoppe, and vſe not the benefitt therof, for ſuch purpoſes, as it ſerueth. They beleue generallie, and as it were in a fardel or groſſe ſome, all ſuch thinges as the Catholike Church beleueth. They beleue that there shalbe a iudgment, that there shalbe paines for the wicked, and glorie for the good: but how manie Chriſtians shall yee finde, that do conſider after what ſort this iudgment, theſe paines, and this glorie shalbe, with other the like circumſtances?

The cawſe whie manie Chriſtianes, that are ſounde in matters of faythe, be yet verie diſſolute in theire liues.

Verye few Chriſtians doe ſet thē ſelues to cōſider the miſteries of our faithe.

Now this is the cauſe, why the holie ſcripture ſo earneſtlie commendeth vnto vs, the continuall conſideration, and meditation of the lawe of God, and of the miſteries thereof: which is indeede the ſtudie of true wiſedome. Conſider I pray you, how inſtantlie Moſes that great prophett and frynde of God, commendeth this vnto vs: ſaying: *Poynte theſe my wordes in your hartes, and carie them bound as it were for a ſigne in your handes, and teach them to your children, that they may thinke vpon them. When thou shalt be ſitting in thy howſe, or trauaylinge in the waie, when thou shalt lie downe to ſlepe, or riſe vp in the*

Deuteron. 5.

morning, thinke and meditate vpon them, and write them on the thresholdes and gates of thy howse, that thou maist alwaies haue them before thine eies. With what more effectuall wordes could he commend vnto vs, the continuall meditation, and consideration of heauenlie thinges, then with
Prouerb. 3. these? And no lesse doth Salomon commend the same holie exercise vnto vs in his Prouerbes, where he exhorteth vs, to carie the lawe of God alwaies, as it were a chayne of gold about our neckes, and at night to goe to bed with it, and in the morninge so sone as we awake, to beginne immediatlie to exercise our selues in the same: Blessed is that man, that is so occupied. And so doth Ecclesiasticus tearme
Ecclesiast. 14. him, when he saieth: *Blessed is the man, that dwelleth in the house of wisedome, and meditateth vpon the lawe and commandementes of God, and exerciseth him selfe in iustice, and reasoneth of holie thinges by his vnderstanding. Blessed is he that considereth her waies in his hart, and vnderstandeth her secretes. He shall looke in at her windowes, and hearken at her doores. He shall abide beside her howse, and fasten a stake in her walles. He shall pytch his tent besides her.*

Now what other thinge maie we inferre of all this, but that the holie Ghost intended, by all these metaphors, to expresse vnto vs the cõtinuall exercise, and cõsideration, wherewith the iust man is alwaies occupied, in searchinge the workes and wonders of almightie God. And for this verie cause, emonge the praises of
Psalm. 1. *Eccles. 31.* the iust mã, this is put for one of the most principall

cipall, that his exercise is to meditate vpon the lawe of our lord, daie and night; and that he is alwaies cõuersãt in the secrecie of parables: geuing vs hereby to vnderstand, that all his trade and cõuersatiõ must be, in searching, and meditating vpõ the secretes and wonderfull workes of almightie God. And euen for this verie cause also, were those misticall beastes of Ezechiel represented vnto vs with so manie eies, to signifie vnto vs, that the iust man stãdeth in greater neede of the continuall consideration, and sight of spirituall thinges, then of a nomber of other exercises. *Ezech. 1.*

By this therefore we see plainlie, what great neede we haue of this holie exercise, and consequentlie how blyndelie and fowlie they are deceaued, that either despise or make little accompt of the holie exercise of praier, and meditation: not considering that this is openlie to gayneſaie and contemne that thing, which the holie Ghost hath with so great instancie commended vnto vs. I wishe that such persons would reade those fiue bookes of cõsideration, which S. Barnard wrote vnto EVGENIVS the Pope. And there shall they perceaue, of how great importance this holie exercise is, towardes the obteyning of all vertues.

Now for this cause manie Catholike and religeous persons, vnderstanding what great and inestimable fruit ensueth of this godlie meditation, haue gone about to exercise them selues ordinarilie therein, and haue appointed

euerie daie certein ſpeciall times and howeres for the ſame. Howbeit oftentymes they waxe colde, and geue ouer this holie exercise, by reaſon of two difficulties they finde in it. The one is the want of matter, and of conſideratiõs wherein they maie occupie theire cogitation at that time. And th'other is the want of feruencie and deuotion, which is verie requiſite to accompanie this holie exercise, in caſe we mind to haue anie fruit and commoditie thereby. In ſteed whereof, they find manie times great drynes of hart, and withall a great combate of diuers and ſondrie thowghtes. For remedie of which two inconueuiences, I haue ordeined this preſent booke, which is deuided into two principall partes.

Two difficulties in the exercise of praier and meditation.

The ordre and diuiſiõ of the contentes of this booke

The firſte parte of this booke.

The firſt part, for remedie of the firſt inconuenience, treateth of the matter of praier, or meditation: wherein are conteined fouertene meditations, ſeruing for all the ſeuen daies of the weeke, both in the morninge and euening. And theſe meditations do conteine the principall places and miſteries of our faith, and eſpecially the conſideration of thoſe miſteries, that are of moſt force, and power, to brydle our hartes. and to incline them to the loue, and feare of God, and to the abhorring of ſinne. In like maner there are ſett out, the fiue partes of this exercise, which be Preparation: Readinge: Meditation: Thankes geuing: and Petition: which is done to this end, that a man maie haue great varietie of matters, wherein to occupie his hart:

wher

wherewith to procure and stirre vp the taſt of deuotion, and withall wherewith to illuminat and inſtruct his vnderſtanding, with diuers cõſiderations and inſtructions. Beſides this, there is alſo treated therein, of ſix kindes of thinges that are to be conſidered in euerie one of the pointes of the Paſſiõ of our Sauiour: that both they, and all the reſt, maie miniſter vnto vs more plentifull matter for meditation. Theſe three thinges are ſett for the in the firſt part of this worke, for remedie of the firſt inconuenience.

The ſeconde part, for remedie of the ſeconde inconuenience, treateth of thoſe thinges, that do helpe vs vnto deuotion, and likewiſe of thoſe, that doe hinder vs from the ſame. It treateth alſo of the moſt common temptations, that are wont to moleſt deuout perſons. Moreouer there are geuen certein aduiſes to be a direction vnto vs that we erre not in this waie. Theſe foure articles are ſett out in the ſeconde part of this booke. The ſeconde parte of this booke.

After theſe I haue added the third parte, in which is treated of the vertue of praier, and of her two companions, faſting, and almes deedes: to the intent, that when a man ſeeth, that in all the booke there is treated of praier, and of the paines he ought to take for the ſame he maie vnderſtand, how well his labour is employed, which is beſtowed in obteining of a thinge, of ſo great and wonderfull profite. The thirde parte of this booke.

Peraduenture the Chriſtian reader wilbe offended with the length of the meditations,

which we haue here ſett foorth for the ſeuen daies of the weeke. Howbeit for this I haue manie anſweres. The firſt is, conſidering that in theſe meditations, is treated of the principall places, and miſteries of our faith (the conſideration whereof is of ſo great importance, for the due orderinge and reforming of our liffe) it behoueth me therefore to enlarge my ſtyle (in theſe matters eſpeciallie) by reaſon of the great fruit, and commoditie that maie enſue vnto vs by the ſame. For in this booke our meaning is, not onelie to geue matter of meditation, but much more to showe the ende of meditation, which is the feare of God, and amendement of our liffe. For the procuring whereof, one of the thinges that moſt helpeth vs, is the profound and long conſideration of the miſteries, that are treated in theſe meditations. For certeinlie theſe fourtene meditatiõs, be as it were ſo manie ſermons, in which is laide, as it were a certein batterie to mans hart, to cauſe it to yeald, (ſo much as is poſſible) and to ſurrender it ſelfe vp into the handes of his righteſull and true ſouereine Lorde.

The ende of meditation is the feare of God, and amendemente of our life.

This was the cheifeſt cauſe that moued me to make the meditations ſo longe. Beſides this, I ſee not, why the gheſt that is inuited, ſhould complaine that the table is to full furniſhed with manie dishes, ſith we bynd him not (as by waie of conſtraint) to make an ende of them all, but only emonge ſo manie ſundrie thinges to make his choice of that, which ſerueth beſt.

beſt for his purpoſe. Moreouer (that there might be the leſſe occaſion of complaint) I haue putt the ſomme of each meditation at the beginninge thereof, to the intent that ſuch as minde not to paſſe anie further, might there haue ſuch thinges breiflie abridged, as be neceſſarie for the time, they intend to beſtowe in this holie exerciſe.

THE ENDE OF THE PROLOGVE.

THE FIRST PARTE,

WHICH TREATETH OF THE MATTER OF CONSIDERATION.

THE FIRST CHAPTER.

Wherein is treated of the great profitt, and neceſsitie of conſideration.

FOR ſo much as in the exerciſe of conſideration, it can not be, but that ſome labour and paines muſt needes be taken, aswell by reaſō of the employing and occupieng of the tyme, which it requireth of vs euerie daie, as alſo in regarde of the quieting, and cloſe recollecting of the harte (which is a thinge verie requiſite for the ſame) I thinke it therefore verie neceſſarie, before all other thinges, to declare here, what great fruites, and commodities do enſue of this exerciſe; to the intent that the hart of man, which without great promiſes and alluremēts is not moued to take great paines, maie by this meane be the more moued, and prouoked to the loue of this holie exerciſe, and to beſtowe greater paynes and labour therin.

Now

Now the greatest commendation we can geue to this vertue, is this, that it is a great helper and furtherer of all other vertues. I meane not in supplieng the proper office of them, but in helping them in their exercise. In so much that like as deuotion is a generall stirrer and prouoker vnto all vertues (as S. Thomas affirmeth) And as the hearing of a sermon (if it be heard with such attention and deuotion, as it ought to be) is also an exercise that moueth vs, not to anie one vertue alone, but to all vertues (for so much as each good instruction is directed to this ende:) euen so likewise is consideration a great helpe and furtherance not onelie to anie one vertee alone, but vnto all kinde of vertues. For there is no more difference betwene a Sermon, and consideration, then is betwene the reading of a lesson, and the repetition of the same reading; or betwene the meat that is sett before vs in a dishe, and the same meat, when it is digested and cōcocted in the stomak. Now this is one of the greatest, and most assured praises we can geue to this vertue: For by this meanes it putteth not awaie the labours of other vertues, but rather maketh prouision how to helpe and further them in their labours, yea and stirreth and prouoketh them thereunto. This is the thing, which by the grace of God, we intend now to proue verie manifestlie in this place.

Consideratiō helpeth all vertues in theire exercises. *Summa S. Thoma. 22. q. 2. artic. 5.*

The proper praise of consideration.

For the better vnderstanding whereof, it is to be knowen, that emōge vertues, some be com-

Note here what ver-

tuesare cō-mon bothe to a Chri-ſtiā and an Infidell: and what vertues are peculiare, and propre to a Chri-ſtiā onelie.

mon both to the Chriſtian, and to the pagan philoſopher (as thoſe foure that be called Cardinal vertues, To witt, * PRVDENCE, IVSTICE, FORTITVDE, AND TEMPERANCE. Of which vertues the philoſophers vnderſtode and wrote verie muche.) Other vertues there be, that are proper and peculiare vnto a Chriſtian onelie, in that he is a Chriſtian: whereof the pagane philoſophers neither knewe, nor wrote anie thinge at all, or if they did, it was ſurelie verie little. Theſe are principally thoſe three moſt noble vertues called *Theologicale vertues*: To witt. FAITH, HOPE, AND CHARITIE, Which haue for their obiect, almightie God him ſelfe: and their proper office is, to diſpoſe and direct a man towardes him. Theſe Theologicall vertues haue the empyre, and ſoueraintie ouer all other inferior vertues, and therefore they moue and prouoke them, to do their operations, whenſoeuer the ſame is expedient for their ſeruice. After theſe, there follow other verie principale, and excellent vertues, (which be verie nere of affinitie vnto them) as the vertue called Religion: whoſe obiect is the ſeruice and honor of God: The vertue called Deuotion: which is the acte and exerciſe of the ſame religion: and the office of it is, to make vs verie prompt, and readie, to do all ſuch thinges as apperteine vnto his ſeruice. The feare of God, which refreyneth, and brydeleth vs from ſinne. Humilitie which is alſo after a ſort (as S. Thomas ſaith) the roote

* Cardinall vertues.

Theologicall vertues.

Religion.

Deuotion.

The feare of God.

Humilitie.

Summa 5. Thoma 2. 2. q. 161. art. 5. ad 2.

and

and foundation of all vertues. And penance, which is the gate of our ſaluation, whereunto appertaineth the ſorowe and greife for our lyfe paſt, and withall a firme purpoſe, and determination, to amende our lyfe in time to come. Of all theſe vertues the pagan philoſophers vnderſtoode verie litle, or nothinge at all, notwithſtandinge that theſe be the vertues that haue the ſoueraintie and principalitie ouer all others, yea they be the rootes and founteines of all our weale. Firſt, becauſe (for the moſt part) they be ſpirituall vertues, that haue the accomplishement of their perfection in the inwarde parte of our ſoule, (where all the bewtie of the dawghter of the kinge ſtandeth:) And ſecondlie, becauſe all theſe vertues (faith excepted) be affectiue vertues, and conſequently they be vnto vs great motions and prouocations to doe good workes. Wherein the prouidēce of the grace of God wonderfully appeareth. For like as nature hath prouided for vs natural affectiōs and deſiets, that should be as it were certaine ſpurres to prouoke vs to doe all ſuch thinges as are requiſite for our naturall lyfe: euen ſo likewiſe hath the grace of God prouided for vs other ſupernaturall affections, that might be alſo ſpurres and prouocations vnto vs, to doe all ſuch thinges as are behouefull for our ſpirituall lyfe. And ſuch be theſe vertues before mentioned: to witt, LOVE, SOROWE, FEARE, HOPE, with the reſt, without which vertues, the Penance. Pſal. 44. 14.

ſpirituall lyfe were like a barge without ores, or like a shippe without ſailes. Forſomuch as without theſe vertues, we should not haue anie thinge to moue and prouoke vs to doe good workes. And yet hereof we haue greater neede in this lyfe, than in the other. For (conſideringe that the waie of vertue is ſo sharpe, and full of difficultie) what shoulde become of vs, if we had not theſe ſpurres and prouocations of loue, of feare, and of hope, to ſpurre and pricke vs forwardes to labour and trauell in the ſame? For this cauſe therefore are theſe vertues ſo much commended. For beſides that they are ſuch principall vertues (as we haue declared) they be alſo verie great prouocations, and motions, to moue vs to doe good workes.

This foundation beinge now laide, I ſaye, that the greateſt praiſe we geue to the vertue of conſideration, is that the ſame is a great miniſter and helper vnto all theſe vertues, as well of the one ſort, as of th'other, accordinge as we will now declare. Where alſo it shall appeare, that the commendation we geue to this vertue, is not ſomuch in reſpect of the vertue it ſelfe, as for the ſeruice, and commoditie, it bringeth to other vertues.

why the exerciſe of conſideration is ſo muche cõmended.

How

HOW CONSIDERATION HELPETH FAYTH.

§. I.

NOw therefore to take our firſt beginninge of fayth: it is manifeſt that fayth is the firſt beginninge, & foundation of all the Chriſtian life. For fayth maketh vs to beleue, that almightie God is our creator, our gouernour, our redeemer, our ſanctifier, our glorifier, to beshort, our beginninge, and our laſt ende. Fayth is that which teachethvs, that there is an other lyfe after this: and that there shalbe a generall iudgemēt of all our workes: and that we shall receiue either euerlaſtinge glorie for the good, or els euerlaſtinge paine for the euill. And it is cleare, that the fayth and beliefe men haue in theſe thinges, brideleth their hartes, and cauſeth them to ſtande in awe, and to liue in the feare of God. For if fayth were not emonge vs, as a meane to brydle and directe vs herein, what (trow yee) would become of the lyfe of man? And therefore the Prophet ſaied: *That the iuſt man liueth by fayth*: not that fayth alone is ſufficient to geue vs lyfe: but becauſe faith (by meanes of the repreſentatiō and conſideration of thoſe thinges that it teacheth vs) prouoketh vs to refraine from ſinne, and wickednes, and to followe vertue, and goodnes. And this is the cauſe, why the Apoſtel willeth vs to take faythe, as a sheild againſt all

Fayth is the firſt beginninge and foundation of all the Chriſtian lyfe. *Heb. 11. 6.*

Fayth bridlethe mās harte, and cauſeth him to liue in the feare of God.

Rom. 1. Heb. 10. Galat. 3. Abac. 2. 4.

Epheſ. 6. 16.

the fyrie dartes of the enemie. For certainlie there is no better sheild against the dartes of sinne, than to calle those thinges to minde, that fayth hath reuealed vnto vs against the same.

Wherefore that this fayth may worke this effect in vs, it is verie requisite that we doe sometimes ponder and consider in our myndes, with good attention and deuotion, such thinges as our fayth teacheth vs. For if we doe not so, it seemeth that our fayth shalbe vnto vs, as it were a letter closed vp, and sealed, in which although there come notable important newes of verie greate, sorowe, or ioye yet it moueth vs not at all, neither to the one, nor to the other, no more than if we had receyued no letter at all. And the reason is, because we haue not opened the letter, nor considered what thinges are conteined in it. Now what thinge coulde be said more aptlie, or more to the purpose, touchinge the fayth of the wicked and dissolute Christians? For suerlie there can not be thinges of greater terrour, and ioye, than those are which our fayth declare vnto vs. But the wicked Christians because they doe neuer open this letter, to see what thinges be conteined in it (I meane hereby, because they doe neuer thinke and meditate vpon these misteries of our Christian faythe, or if they thinke vpon them, they passe them ouer verie lightlie, and in great hast) they cause not in them this maner of motion, and alteration, to witt, of ioye, or of feare.

Valesse we pōdre and cōsider the mysteries of our faythe, our faythe is as it were a lettre clovp, and sealed.

Whe-

Wherefore it behoueth vs ſometimes to open this letter of our faythe, I meane, the myſteries thereof, and to reade the ſame very leiſurlie, and to conſider with good attention, what thinges are taught vs in the ſame, the which is done by meanes of the exerciſe of conſideration. For it is conſideration that openeth that which is locked, and vnfoldeth that which is folded together, and maketh that cleare vnto vs, which is otherwiſe darke, and obſcure. And ſo by illuminatinge our vnderſtandinge with the greatnes of the myſteries of our fayth, it inclineth our will (ſo farfoorth as appertaineth to the office of conſideration) to conforme our lyfe to the ſame. This office of conſideration almightie God figured verie notablie in the lawe, when emonge the conditions that were required in the cleane beaſt, he aſſigned this for one, that the beaſt ſhould chewe the cudde, to witt, the meat that it had eaten before. Now it is certaine, that it was litle to the purpoſe whether the beaſt were cleane, or vncleane, and ſuerlie almightie God made litle accompt of that: But his meaninge was, to repreſent vnto vs in that cleane beaſt, the condition, office, and exerciſe of thoſe beaſtes, that be ſpirituallie cleane (to witt, of the iuſt and righteous perſons) that are not content onelie to eate ſuch thinges, as appertain vnto almightie God, in beleeuinge them by fayth, but after they haue eaten them, they doe alſo chewe them by meanes of cõſideration, in ſearchinge

what was ſignified by the cleã beaſte in the lawe. *Leuit. 11. Deuter. 14.*

and ponderinge the mysteries which they beleue. And after they haue vnderstode the meaninge and excellencie of them, they distribute and deuide this meate vnto all the spirituall members of the soule, for the sustentation and reparinge of the same.

A notable similitude.

Insomuch that if we marke this matter well, we shall finde, that it fareth in this case as in the seede of a tree, which although it doe virtuallie conteine within it the substance of the tree, yet hath it needs of the vertue and influence of heauen, and of the benefite and moysture of the earthe, to cause the vertue that in inclosed in the seede, to come forthe to light, and to growe vp by litle, and litle, and waxe a tree: Euen so in like maner we saie, that although fayth be the first seede and originall of all our weale, yet must it needes be holpen with this benefite of consideration, that by the same, and by meanes of charitie, the greine and ftuitfull tree of good lyfe (which is virtuallie conteined therein) maie growe, and come to light.

HOW CONSIDERATION HELPETH HOPE.

§. 11.

Summa 5. Thoma 22. quæst. 17. art. 5. & quæst. 18. artic. 1.

CONSIDERATION helpeth also no lesse the vertue of hope. This hope is an affection of our will, that hath his motiue and roote in the vnderstandinge.

dinge. As the Apostle signifieth plainlie vnto vs, saienge: *All thinges that are written, are written for our instruction: that throughe patience, and consolation, which the scriptures geue vnto vs, we may haue hope and affiance in almightie God.* Rom. 15. 4. For vndowtedlie the holie scripture is the fountaine, from whéce the iust man gathereth the water of comfort, wherewith he strengtheneth him selfe, to put his hope and trust in God. For first of all he seeth in the holie scriptures, the greatnes of the workes and merites of our Sauiour Iesus Christ, which are the principall staie and foundation of our hope. There he seeth likewise in a thowsande places, the greatnes of the goodnes, sweetenes, and maiestie of almightie God liuelye expressed, and set out to the eie: and withall the mercifull louinge prouidence hee hath ouer them that be his: the gentlenes, and benignitie, wherewith he receyueth them that come vnto him: and the faythfull promises and pledges he hath geuen vnto them, whereby they are verie well assured, that he will neuer forsake them, that repose their hope and trust in him.

The holie scripture is the founteyne of comfort.

The workes and merites of our Sauiour Christe are the principall staye and foudation of our hope in God.

There he seeth, that there is no one thinge more often repeted in the Psalmes, more commonly promised in the Prophetes, more euidentlie declared in the histories from the beginninge of the worlde, than the louinge fauours, graces, and benefites, that our Lorde continuallie bestoweth vpon such as be his seruantes: and how he hath most mercifullie

holpen and defended them in all their calamities, and distresses. How he holpe Abraham in all his iourneis: Iacob in his daungers: Ioseph in his bannishement: Dauid in his persecutiõs: Iob in his aduersities: Tobias in his blindnes: Iudith in her enterprise: Hester in her petition: The noble Machabees in their battels, and triumphes: and to be short, as manie as with humble and religious hartes committed them selues vnto him. These and other the like examples, doe strẽgthen and encourage our hart in labours, and aduersities, and cause it to hope and trust assuredlie in God. Now what doth consideration worke in all this? Forsothe, is taketh this medecine into her handes, and applieth it to the weake and diseased member, that hath neede of it. I mean hereby, that consideration bringeth all these thinges into our remembrance, and representeth them to our hart: it searcheth and weygheth the greatnes of these louinge pledges and mercies of almightie God, and with them animateth and encourageth the afflicted person that he be not dismaide, but rather fortifieth him with a stronge hope, and enduceth him also to put his trust in that most mercifull and louinge Lorde, who neuer failed anie one man, that had recourse vnto him with all his harte. By this therefore thou seest Christian reader, how consideration is the minister and seruante of hope, and how it serueth her, and representeth vnto her, all such thinges as maie strengthen

The fruit of consideration.

and encourage her. But that man that consideretth not anye of theſe thinges, and hath no eies to ſee ane parte of them, wherewith can he poſſiblie ſtrengthen and fortifie this vertue of hope in him ſelfe, that it may be profitable vnto him in his labours, and aduerſities?

HOW CONSIDERATION HELPETH CHARITIE.

§. III.

AFTER Hope, foloweth Charitie, whoſe dwe praiſes can not be vttered in fewe wordes, For Charitie is the moſt excellent vertue of all vertues, as well Theologicall, as Cardinall. Charitie of all vertues is the moſt excellente.

Charitie is the lyfe and ſoule of them all: and charitie is alſo the accomplishement of all the lawe. For as the Apoſtle ſaieth: *He that loueth* (that is, he that is in perfect charitie) *hath fulfilled the lawe.* This is the vertue that maketh the yoke of God ſweete, and his burthen light. This is the meaſure whereby the portion of glorie, that ſhalbe geuen vnto vs in the lyfe to come, muſt be meaſured. This is that vertue that is likinge and acceptable vnto almightie God, and for whoſe ſake all ſuch thinges are verie acceptable vnto him, as be indede acceptable vnto him: For trewlie without charitie, neither fayth, nor prophecie, nor

1. Cor. 13. 2.
13.
Rom. 13. 10.

Accordinge to the meaſure of our charitie, we ſhal haue like meaſure of glorie in heauen.

1. Cor. 13. 2. 3.

martirdome, be of anie value in the sighte of God. To conclude, Charitie is the fountaine and originall of all other vertues (by reason of the preeminencie and soueraintie it hathe to commaunde them, and to make them to doe their offices, As the same Apostle confirmeth, saienge: *Charitie is patient, and benigne: Charitie is not ennious, it doth no hurt to anie man, it is not proude, nor ambitious, neither doth it seeke her owne commoditie: Charitie is not angrie, it thinketh no euill, it reioyceth not at wickednes, and it is verie glad of the truthe: Charitie suffereth all thinges, it beleeueth all thinges, trusteth all thinges, and beareth all thinges.*

Charitie is the fountaine and originall of all other vertues.

1. Cor. 13. 4.

Now althoughe it be true, that all vertues and good workes, doe helpe vs towardes the obteyninge of this most excellent and precious iewel, yet of all others, consideration helpeth vs most specially. For certain it is, that our will is a blinde power, that can not steppe one foote, vnles the vnderstandinge doe goe before, and illuminate, and teache it, what thinge it ought to desire, and withall how much it owght to will and desire, the same. It is also certain (as Aristotele saieth) that each good thinge is amiable in it selfe, and that euerie thinge doth naturallie loue his owne proper weale. And therefore that our will maie be inclined to loue almightie God, it is requisite that the vnderstandinge doe goe before it, to examin, and trie, and so consequently to declare vnto the will, how amiable almightie God

Out will is a blinde power, and must be guyded by our vnderstandinge.

we be prouoked to loue God,

God is, both in respecte of him selfe: (to witt, in regarde of his diuine perfections,) as also in respecte of vs, (to wit, in regarde of his wonderfull loue and mercies shewed towardes vs) that is: the vnderstandinge must weigh the greatnes and excellencie of his bountie and goodnes, of his benignitie, of his mercie, of his bewtie, of his sweetnes, of his meeknes, of his liberalitie, of his noblenes, and of all other his perfections, which are innumerable. Besides this, the vnderstandinge hath to consider, how louinge and mercifull almightie God hath bene towardes vs: how much he hath loued vs: how much he hath done and suffered for our sakes, euen from the maunger vntill his verie death vpon the crosse: how manie greate blessinges and benefites he hath prepared for vs for the time to come: how manie he doth presentlie bestowe vpon vs: from how manie greate euils and miseries he hath deliuered vs: with how great patience he hath suffered vs: and how gentlie and louinglie he hath delt with vs: with all his other benefites, which be also innumerable. And thus by consideringe and ponderinge verie much in the consideration of these thinges, our harte shall by litle and litle, be enkended and inflamed in the loue of suche a mercifull and bountifull louinge Lorde. For if the verie wylde and sauage beastes doe loue theire well willers, and benefactors; and if giftes (as it is commonlie saied) doe breake the hard and stonie rockes;

bothe in regarde of his diuine perfectiõs, and in regarde of his wõderful loue ad benefittes towardes vs.

Summa S. Thoma 1. 2. q. 27. art. 2. & 22. q. 8. 2. art. 3.

and if that man that findeth benefites, findeth withall (as the Philosopher saieth) *chaynes whereby to take and bynde mens hartes* : what hart is there then so stonie harde, or sauage, that consideringe the passinge bountifull goodnes and greatnes of all these inestimable benefites, is not enkendeled and inflamed in the loue of our most louinge and mercifull Lorde that hath bestowed them vpon vs?

Almightie God will helpe him, that helpeth him selfe.

Adde also hereunto, that when a man considereth these thinges attētiuelie with him selfe, and endeuoreth with the grace of God to doe so much as he is able to doe for his parte, almightie God will then also doe that, that appertaineth vnto him: that is, almightie God wil moue him, that moueth himselfe, and helpe him, that helpeth him selfe, by helpinge our cōsideratiou with the light of the holie Ghost, and with the gifte of vnderstādinge, the which the more it penetratethe and vnderstandeth all these reasons that induce vs to the loue of God, the more doth it enkendle and inflame vs in the same loue of him. For like as that euerlastinge light and worde of the father, is not a barren worde, but a fruitfull worde, which together with the father produceth the holie Ghost, which is a loue consubstantiall: euen so doth this light and worde of God worke in our hartes, by enkendelinge and inspiringe this loue of God in them.

This maie yet be cōfirmed and declared more plainlie by an other reason, For it is manifest that

that althoughe this vertue of charitie doe growe ād increase (as we haue saied) with the actes of all other vertues, beinge done in the state of grace: yet doth it cheiflie increase with her owne proper actes, when such actes be vehement, accordinge as S. Thomas affirmeth. For like as by writinge well, and with an earnest care and diligēce, a man attaineth to be a good writer; by paintinge, a painter: and by the exercise of singinge, a musition: euen so likewise by louinge, he maie become a louer. I meane hereby, that like as the vse of writinge well, causeth a man to be a good writer, and of paintinge well, a good painter &c: euen so likewise the vse, exercise, and continuance of louinge much almightie God, maketh a man at length to become a great louer of God. For albeit this heauēlie habilitie and vertue be the gifte of God, and a thinge which he infuseth, powreth, and worketh in our soules, yet neuertheless he worketh this by this meane; I meane hereby, that as well the vertues infused into our soules by almightie God, as the vertues acquisite (to witt, the vertues that be obteyned by our owne labour, and industrie,) doe bothe of them growe and increase with the exercise of their owne actes, althoughe in a different maner. Whereupon we maie inferre thus much, that the more a man shall multiplie the actes of the loue of God, and the more he shal exercise himselfe in this vertue of charitie, and the longer he shall endure and persеuere in this worke

Vehement actes of charitie do increase charitie. *Summa S. Thomæ 2. 2. q. 24. art. 6.*

Note that the vse, exercise and continuance of louinge much almightie God, maketh a man become a greate louer of god.

Bothe the vertues infused, and the vertues acquisite, doe increase with the exercise of their owne actes.

we can not exercise our selues in actuall louinge of God, without the knowledge and consideration of the causes that maye induce and prouoke vs to the loue of God.

of loue, the more shall this heauenlie gifte of charitie be rooted and fortified in him. But now, how can this be done without the exercise of consideration? How can the will be occupied in louinge of almightie God, vnles the vnderstandinge be exercised in blowinge, inkendelinge, and discoueringe vnto it, the causes of the loue of God? For like as when two horses drawe in a chariot, the one can not goe forwardes without th'other: euen so these two powers (to witt the will, and vnderstandinge) be in such sort lincked together, that ordinarilie the one can not goe forwardes without the other: (at the least the will can not moue without the vnderstandinge.) Thou seest now good Christian reader, how inwardlie and entierly the exercise of consideration is annexed to the loue of God. Forsomuch as a man can neuer (or or verie hardly) set him selfe to loue, vnles he doe also consider, or haue before considered such thinges as maie moue him vnto this loue. And it is verie needefull for vs to vse some exercise of consideration, not onelie for the increasinge of this vertue of charitie, but also for the preseruation of the same: that is to saye, consideration is necessarie, not onelie that charitie maie increase, but also that it maie not faile, and decrease, emonge so manye contradictions, and stumblinge blockes, as it hath in this fraile and miserable lyfe. We see that a fishe beinge out of the water dieth forthwith: and a droppe of water beinge out of the

The will cannot moue without the vnderstandinge.

sea

ſea is quicklie dried vp: and the fier beinge out of his naturall region is incontinentlie cõſumed, vnles there be ſome care and diligence vſed to feede and mainteine it, by puttinge often times wood vnto it wherewith to preſerue it. Now the verie like neede hath the fier of charitie alſo to preſerue it in this lyfe, where it is as it were a ſtraunger, and pilgrime. And the wood wherewith it muſt be preſerued, is the conſideration of the benefites of almightie God, and of his perfections. For each one of theſe thinges beinge well conſidered, is as it were a fagot, or fierbrande, that enkendeleth and inflameth this fier of the loue of God in our hartes. Wherefore it behoueth vs to nourishe and maintien this fier of charitie oftentimes with the wood of conſideration, that this diuine flame maie nẽuer faile in vs. Accordinge as almightie God hath ſignified in the lawe, when he ſaied: *Vpon my Aultar* (which is the hart of the iuſt man) *there shalbe alwaies fier.* And therefore let good diligence and care be taken euerie daie in the morninge, to maintein this fier of charitie with wood (to witt, with the conſideration of all theſe thinges) that by this meane it maie be alwaies preſerued. And ſo is it ſaied in the Pſalme: *Throughe my meditation there is enkendeled a fier:* to witt, the fier of charitie.

Charitie is as it were a ſtraũger in this tranſitorie lyfe.

Leuit. 6. 12.

Pſal. 38.

This neceſſitie of conſideration maie be proued by an other reaſon alſo. For we ſee by experience in all habilities, and graces, both

All vertues maie be loſt by diſcontinuāce and wante of vſe and exerciſe of them.

ſuch as are naturall, as thoſe alſo that are acquiſite (I meane, gotten by our owne trauaile and induſtrie) that like as they increaſe by vſe, and exerciſe, euen ſo are they alſo forgotten if we leaue to exerciſe them. And this we ſee playnelie verified euen in ſuch thinges as be verie naturall and cuſtomably vſed. For what thinge is more vſuall than the tonge, and language, which a man is enured and acquainted withall, euen from his mothers pappes, and yet maie it be forgotten in time, if it be not vſed, and exerciſed. But what ſpeake I of the tonge, ſeinge it happeneth ſometimes, that when a man hath lyen ſicke in his bed, but onelye foure or fiue monethes, he can ſcarcely afterwardes frame himſelfe to goe againe when he ryſeth, notwithſtandinge that goinge is a thinge ſo naturall and ſo cuſtomably vſed. Now if the habilities which be ſo naturall, and ſo much exerciſed, doe ſo much decaye when they be not vſed: what will the ſupernaturall habilities doe, which are but as it were certain proppes and ſtaies adioyned vnto vs, to ſupplie the defectes of nature? And if charitie with all other vertues infuſed, be in like maner to be reckened in this accompt, in what caſe then ſhall we be, if we doe but verie ſeldome or neuer exerciſe our ſelues in them? For if that thinge that is euen naturall, will be loſt for wāt of exerciſe, how much more will that be loſt that is ſupernaturall? And if that thinge maie be loſt that is faſt riueted euen in our verie

Charitie and all other vertues will quickliebe loſt, vnleſſe we exerciſe our ſelues verie often in them.

bowels

bowels, what shall that doe, that is but as it were onely fastened vnto vs with litle pinnes?

Againe if it be true, that all amitie and fryndshipe, is both preserued and increased by meanes of familiaritie and communication, and by the wante thereof is vtterlie quenched and loste (according as Aristotle affirmeth) what shall then become of those persons, that haue no maner of communication with almightie God all? And what can we hope of them, that do neuer speake with him, nor he with them, nor so much as thinke, consider, or treate of anie heauenlie matters? Thou seest then (deare Christian brother) of how great importance the exercise of consideration, and communication with almightie God is vnto vs, for the preseruation of this vertue of charitie.

HOVV CONSIDERATION helpethe Deuotion, and all other vertues affective.

§. VIII.

AND consideration is no lesse behouefull to be had for all such vertues, as are called affective, that is, apperteining to the affection, whereof we haue made mention before. Emon-

what deuotion is. *Summa S. Thoma 2.2. q. 28. art. 1.*

ge which vertues, one of the moſt principal is deuotion: which is a certaine heauenlie habilitie and gifte, that inclineth our will to deſier all ſuch thinges with great affection and earneſtnes, as appertein to the ſeruice of almightie God: which is one of the thinges, that man hath moſt neede of, in this ſtate of nature corrupted. For we ſee by experience, that men do ſinne, not ſo much for want of vnderſtanding, as for wante of will: I meane hereby, that they ſinne, not ſo much for wante of knowledge what is good, as for that they are vnwillinge to doe the thinge they knowe to be good. And this vnwillingnes proceedeth not of the nature of vertue (which of it ſelfe is moſt ſweete, delectable, and verie agreeable to the nature of man) but of the corruption of man.

Our owne will is the principall impedimẽte that hinderethe vs from vertue.

Now conſidering that this defect of our will, is the verie cheefe and principall impediment we haue, to hinder vs from vertue, and goodnes, our principal care muſt be, to ſeeke a remedie for the curinge of this defecte. For which purpoſe, one of the thinges that helpeth vs moſt, is deuotion. For deuotion is none other thing, but a heauenly refreshing, and a blaſt, or inſpiration of the holie Ghoſt, that breaketh the and makethe his waye through all theſe difficulties, shaketh of this heauines, cureth this lothſomnes of our will, and cauſeth vs to haue a taſt and ſauour in that thinge, that was otherwiſe vnſauorie, and thereby

Note what a wonderfull effecte, deuotion worketh in a man.

ma-

maketh vs verie prompte, agile, and quick, vnto all goodnes. And this wonderfull effecte of deuotion, the seruantes of God do dailie trye and perceiue by experience in them selues, at what time they haue some great and singuler deuotion. For then they finde them selues, more willinge and lustie, vnto all labour and paines, then they be at other times. And then it seemeth, that the youth of their soules reioyceth, and is renewed, and then they trye by experience in them selues, the trueth of those wordes of the prophett, where he saith: *They that trust in our lord, shall change their strength, they shall take winges, as it were, of an Eagle: they shall runne, and not be wearie, they shall goe, and not fainte.* *Psal. 102.* *Esa. 40.*

Deuotion hath also an other propertie, which is, to be as it were a certeine founteine, and perpetuall springe of good and holie desires. For which cause in the holie scriptures, it is commonlie called an oyntment, which is compounded of manie sundrie sortes of odoriferous spices, and thereby yeldeth out from it manie sweete odors. Now the verie like operation hath deuotion also, for the time, it endureth in our hartes: for so much as it wholie spreadeth it selfe abroad into a thousand sundrie kindes of holie purposes and desiers, the which the more they increase, and are dilated, the more doth the stenches of our appetite decrease, and diminish, which are the euill desiers, that proceede from the same. For like as

Deuotion is a continual springe of holie desiers. *Cant. 1. & 4.*

the euill ſauore in a ſickmans chamber, it not ſo much perceaued, when there is a litle frankencēce, or ſome other odorifeous thinge burnt therin: euen ſo the ſauour of our euill deſires it not ſo much perceaued, ſo long as the moſt ſweete ſauore of this pretious oyntment continueth within vs. And for ſo much as it is certeine, that all the corruption of our life, commeth of the corruption and ſtēche of our appetite, and of the euill deſires that proceed from the ſame: it shalbe our part therefore to vſe great diligence in procuring this heauenlie oyntment of deuotion, which is of verie great force and efficacie, to diminishe and conſume this peſtilent corruption.

And in like maner, as conſideration ſerueth in all the premiſſes, euen ſo doth it alſo ſerue and further all the other vertues before mentioned: which are, the feare of God, the ſorowe for our ſinnes, the contempt of our ſelues (wherein conſiſteth the vertue of humilitie) and thankes geuinge vnto almightie God for his benefites. For (as we haue ſaid before) there can be no good affection in the will, vnles it proceede of ſome conſideration of the vnderſtanding. For how can a man haue ſorrowe and contrition for his ſinnes, but by conſidering the filthienes and multitude of them? the loſſe we receaue by them? the hatred almightie God conceaueth againſt them? and with all, how polluted and corrupted the ſoule remaineth, by reaſon of them? Aganie how

No good affection can be in the will, vnleſſe it procede of ſome conſideration of the vnderſtanding. *Summa S. Thomæ 22. q. 82. art. 3.*

how can a man ſtirre vp is harte vnto the feare of God, but by conſideringe the highenes of his maieſtie, the greatnes of his iuſtice, the profoundnes of his iudgementes, the multitude of his owne ſinnes, with other the like thinges? How can a man humble and deſpiſe him ſelfe with all his harte, vnles he conſider the great nomber of his owne frailties infirmities, falles, and miſeries? For if humilitie be (as S. Barnard ſaith) the contempt of our ſelues, which proceedeth of the knowledge of our ſelues, it is manifeſt that the deeper a man ſhall wade by meanes of conſideration into this knowledge of him ſelfe, and the more he ſhall digge into this donghill, the better and more trewlie ſhall he vnderſtand, what he is of him ſelfe, and the more ſhal he contemne and humble him ſelfe. Now to ſpeake of thankes geuinge vnto almightie God, for his manifolde ineſtimable benefites, out of which do proceede thoſe ſonges, and praiſes of God (which is a principalle parte of true religion) from whence (I ſaie) doth the rendering of thankes proceede, but from the profound conſideration of the ſame benefites? For the more a man ſhall by meanes of conſideration, penetrate, and vnderſtand the greatnes and excellencie of Gods benefites, the more is he prouoked to praiſe, and geue thankes vnto almightie God, with all his hart for the ſame. I doe here alſo paſſe ouer the contempt of the world, and the ha-

S. Bernarde.

trad of sinne, what other the like vertuouse affections, which next after grace, doe proceade of this exercise of consideration, which is the spurre and prouoker of them all, and the oyle, wherewith the lampes of all these vertues and good affections, and of other the like graces, are still nourished and mainteined.

HOW PRAYER IOYNED *with consideration, helpeth all the vertuous affections.*

§ V.

PRAIER likewise when it is ioyned with consideration (as ordinaaily it it wont to be) helpeth no lesse then consideration it selfe, yea sometimes it helpeth much more. For consideration commonly is not occupied anie further, but onelye about enkendelinge of some one of these vertuouse affections: but praier (when it it attent and deuour, and is withall accompanied with spirite and feruencie of minde) is wonte to stirre vp all these vertues aforesaid. For when the soule presenteth her selfe before almightie God, with an earnest and greate desiere to appease his wrath, and to desire him of mercie, then there is no stone so hard, but that it is moued hereunto. I meane hereby, that there is no holie affection, but that it is then wholie exercised and employed to this purpo-

se. And it fareth in this case, as it doth with a mother that is desirous to still her childe, or as it doth with a good and louinge wife, that hath a desire to pacifie her husband, when she perceaueth him to be angrie, In which cases they are wont to omitt no meanes they can deuise, that maye anie wise further the matter. Forsomuch as in praier the religious soule accuseth her selfe before almightie God: there with the publican she is confounded, and ashamed for her sinnes and offences; there she purposeth an amendment of life: there she humbleth her selfe, and trembleth before the supreme diuine maiestie: there she beleueth: there she hopeth: there she loueth: there she adoreth: there she praiseth: there she geueth thankes for all benefites: and there she offereth sacrifice vnto almightie God, both for her selfe, and for all her neighbours. All these thinges be performed in a deuout praier. And because the habites of vertues do increase with the exercise of their actes, hereof it proceedeth, that the soule by meanes of this exercise of prayer, remaynethe very much bewtified and perfited in these vertues. As *S. Laurentius Iustinianus*, affirmeth in these wordes. *In the exercise of praier, the soule is clensed from sinne: charitie is nourished: Faith is illuminated: Hope is streingthened: the spirite is conforted: the bowels are mollified: the hart is quieted: truthe is discouered: temptation is ouercome: heauines is put to flighte: the senses are restined: the strengthe that was*

The offices ad effectes of praier. *Math. 18.*

The habites of vertue doe increase with the exercise of their actes.

weakened is repaired: luke warmenes is abandoned: the ruſtines of vices is conſumed: and in this exercise the liuelie ſpardes of heauenly deſires, do riſe vp, and shew them ſelues, emonge which burneth the flame of the loue of God.

By this we vnderſtand, that praier is a moſt conuenient exercise for that man, that mindeth to reforme his maners, and life, and to change himſelfe into an other man. As our Sauiour hath plainly ſignified vnto vs, in the miſterie of his glorious transfiguration, whereof S. Luke writeth thus: *that as he was praing in the mount, he ſodeinlie tranſigured him ſelfe in ſuch wiſe, that his face ſhined verie brighte like the ſonne, and his garmentes became white like ſnowe*

Luc.

why our ſauiour would transfigure himſelfe rather at the time of praier, the at anie other time.

Our Sauyour could right well haue tranſfigured himſelfe at other times, then at praier, if it had pleaſed him. But he would of verie purpoſe be trãsfigured whiles he was at praier, to ſignifie vnto vs in the transfiguration of his bodie, what vertue praier hath to tranſfigure our ſoules: that is, to make them to loſe the cuſtomes of the old man, and to clothe them with the new man, which is created after the image of God. There it is, where the vnderſtanding is illuminated with the beames of the true ſonne of iuſtice, and where the garmentes, and ornamentes of the ſoule are renued, and becomme whyter then ſnowe. This is the verie thinge, that almightie God ſignified to holie Iob, when he ſaid.

Prayer hathe greate vertue to transfigure our ſoules.

What?

What? Is it by thy wisedome, that the hauke prune- Iob 39.
the and changethe her fethers when she beateth
her winges against the southe? Certeinly it is a thinge greatly to be wondered at, that this birde knoweth how to cast of her old fethers, and how to fether her selfe with newe. And that for this purpose, she seeketh the whote aire of the southe, that with the heate thereof, her poores maie be opened, and with her mouing, the olde fethers fall of, and so geue place to the newe that beginne to springe out. But how much more wonderfull is it, to see a soule vnclothe her selfe of Adam, and to put on Christ, to change the conditions of the olde man, and to adorne her selfe with the conditions of the new man? Now this change that is so wonderfull, is then wrought, when the deuoute soule turneth her selfe to the southe, and there beateth her winges in the aire. And what is it to turne her selfe to the southe, but to lift vp her spirite to the consideration of the eternal light, and to the beames of the true sonne of iustice? And what is it to beat her winges in the aire, but to be there sighinge and pantinge with heauenly affections, and desires, calling vpon almightie God, with great anguishe of minde, and desiringe most humblie his fauore and grace? For then bloweth the aier of the southe, that is the heauenly refreshinge of the holie Ghost, Who with his temperate heate, and sweete mouinge, strengtheneth, and helpeth vs, to cast

of all the olde fethers of the olde Adam, that they maie geue place to the newe fethers of vertues and holie desires, which there do beginne to growe and bud out. And this is that thinge, that Ecclesiasticus signified by other wordes when he said; *They that feare our lord wil prepare their hartes, and sanctifie their soules before him.* The which is principally done in the exercise of deuoute praier. For there it is, where the sowle presenteth her selfe most familiarly before almightie God (as S. Barnard saith.) And there it is, where by approching nere vnto the euerlastinge light, she seeth more cleerely her owne defectes, and so bewaileth, and accuseth them, and seeketh remedie for them, desiering our lorde of his grace, and fully purposing an amendment on her part, and thus by litle and litle, she sainctifieth and amendeth her life. Thou seest now, good Christian reader, what a great helpe this exercise of consideration is, towardes the obteyning of those most highe and excellente vertues, which are (as we haue said) peculiar to a Christian man.

Ecclesiast. 2.

S. Barnard.

HOW

HOW CONSIDERATION helpethe towardes the obteyninge of the foure Cardinall vertues: Which be, Prudence: Iustice: Fortitude: and Temperance.

§. VI.

MOREOVER consideration helpeth also (after a sorte) towardes the obteyninge of the other foure vertues, called Cardinal vertues: which be, PRVDENCE, IVSTICE, FORTITVDE AND TEMPERANCE, as S. Barnard plainlie affirmeth in his booke of consideration, by these wordes: *First of all, consideration purifieth and clenseth the verie fountaine, from whence it proceedeth, which is the soule. Besides that, it gouerneth our naturall passions, it directeth our workes, it correcteth our faultes, it frameth our maners, it beautifieth and directeth our life: to be short, it geueth knowledge to a man of thinges bothe diuine, and humaine. It is consideration, that distinguisheth thinges confounded, it recollecteth those that be scattered abroade, it searcheth secretes, it seeketh for truthes, and trieth and examinethe such thinges, as are in deede but apparant, and counterfait. It is consideration that disposeth for the time to come, and thinketh of the time past, prouiding for the one, and bewailing the other, that so nothing maye remaine without correction and due chastisement. It is consideration, that in the middest of prosperitie, foreseeth ad-*

Note here the wōderfull effectes of cōsideration declared by S. Bernarde.

uersitie, and therefore is not dismaide when it commeth: for that it hath preuented the same before hand with consideration. Of which two thinges the one apperteineth to Prudence, and the other to Fortitude. It is consideration, that sitteth doune as a iudge, to geue sentence betwene pleasure, and necessitie, and appointeth to euerie of them their boundes, and limites: geauing to necessitie, that, which is sufficient, and taking from pleasure that, which is superfluous, and in so doinge, it maketh and formethe the vertue of temperance, whereunto this office appertaineth. Thus farre be the wordes of S. Barnard: whereby thou maist perceiue, how great, and general a helpe consideration is towardes the obteining of this vertue.

How consideration helpethe to resiste vyces

§. VII.

AND consideration doth not onelie helpe to obteine vertues, but also to resist the vices, that be contrarie vnto them. For what kinde of temptation is there, against which a man doth not fight with the weapons of praier and consideration? For althoughe it be most necessarie to vse other weapons for this purpose, as fastinge, takinge of discipline (by scourginge our selues) almes dedes, austeritie, and affliction

ction of bodie, and to eſchewe the occaſions of euilles, with other like thinges: yet at a ſodain, what other weapon can be deuiſed more readie, and as it were euer at hande, then praier, and conſideration? With what other weapons doth the iuſt man fight, and ouercome in theſe battailes, then with them? If he be aſſaulted with the cogitation of carnall pleaſure, and delite, he hydeth him ſelfe wholie in the holes of the rocke: that is, in the pretious woundes of our ſauiour Chriſt crucified. If he be aſſaulted with anger, and deſire of reuenge, he thinketh vpon the wonderfull patiẽce, and meekenes of our Sauiour Chriſt, and vpon thoſe ſweete wordes, he ſpake, when he deſired pardon on the Croſſe, for thoſe verie perſons, that crucified him. If he be entyſed with gloutonie, ād delicious fare, if he be allured with the deſire to lye in a ſoft bed, and to lead a delicate and wanton life, he lifteth vp his eies, and conſidereth the bitter gaulle, and vineger, which that fountaine of life our ſweete Sauiour Chriſt drancke vpon the croſſe, and alſo the hard bed, of the croſſe whereupon he died, and the paynefull and auſtere troubleſome life, which he led for our ſakes. When he beginneth to be puffed vp with pride, he conſidereth the greatnes of our Sauiour Chriſtes humilitie. When he is moued with couetouſnes, he conſidereth the extremitie of the pouertie of our ſauiour Chriſt. When ſleepe and ſlouthfulnes maketh him to

become heauie, and dull, he considereth, the paynefull watchinges, and trauciles, that our sauiour endured for vs in his prayers. When he is wearied with the troublesome labours and paines of this present life, he considereth the greatnes of the heauenlie treasures, and glorious delites, which he shall receue in the life to come. When he is tempted with the fickle pleasures and delightes of this miserable worlde, he considereth the euerlastingnes and bitternes of the horrible paines and tormentes of hell fier. When he is molested and wearied with the exercises of pennance, he thinketh vpon the vertuous examples of the Martirs, of the Apostles, of the Prophetes, and of the auncient holie religious Monckes: and with the consideration of that which is past, he causeth all that he doth presently, to seeme litle vnto him. And when it so happeneth, that with all these defensiues he can not well susteine the weight of his burthen, he addeth then vnto the diligence of consideration, the voice of praier, calling and cryenge with great anguishe of minde, vpon almightie God, who (be you wel assured) will neuer forsake them, that call vpon him, but promiseth that he will geue eare vnto them: and hath geuen vs verie manifest and sundrie examples, that he neuer forsooke them, that called vpon him with all their hartes. This is that, which the prophet Dauid affirmeth in a thousand places he did, when he sawe him

selfe

selfe compassed about with the snares of his enemies, and with tribulations and afflictions, saying. *I presented my prayer before him, and I imparted vnto him my tribulation.* Psalm. 141.

HOW CONSIDERATION *helpeth vs to atchieue and accomplishe all workes of vertue, that be austere and full of hardnes and difficultie.*

§. VIII.

AND consideration helpeth vs not onely in ouercomming the temptation of vices: but also in euerie vertuous worke, that is hard and full of difficultie vnto vs. For when takinge of discipline (which is whippinge our rebellious fleshe for our synnes) the weatinge of heare clothe, the goinge barefote, the fastinge with bread, and water, the rysinge to praier at midnight, and the labours, troubles, and persecutions of this life, be irksome vnto vs, if then we intende (like faithfull seruantes of God) to persevere, and goe forwarde with our good beginninge, vnto what other hauen do we resort, but to praier and consideration? For there doe we humbly beseech our Lorde to graunt vs fortitude and grace, that we falle not vnder our burthen, and there doe we lyfte vp our eies, and consider a thousande kindes of examples, and remedies, that maie encouage vs to persevere in our good purposes?

Thou seest now, deuout Christian reader, what a great helpe and succour we haue in this vertue of consideration, towardes the seruice and vse of all other vertues.

HOW CONSIDERATION excludeth not other particuler helpes vnto vertues.

§. IX.

HOWBEIT, let no man for all this imagine, that hereby is excluded the particuler labour, and studie that is to be vsed about euerie one of the other vertues, for that consideration is so great a helpe to obtein them. For so much as generall helpes, do not exclude the particuler helpes, that be required in euerie thinge. And the generall helpes required towardes the obteyninge of all vertues, are, not onely consideration, but also fastinge, sylence, praier, hearinge of Sermons, goinge to confession, receauing of the blessed Sacramente of the aulter, and deuotion, with other the like vertues, which be generall helpes and prouocations vnto all vertues. But besides these generall helpes, that do geue light to the vnderstandinge, and moue the will to goodnes, it is verie requisite also, to vse the proper exercises of the same vertues, whereby to roote, and make the habites of them, more perfect by vse, and

Note the generall helpes vnto all vertues.

and to cauſe a man to haue a more promptnes and facilitie, in the exerciſe of good workes. For other wiſe, like as the ſworde, that neuer commeth out of the ſcabbard, is commonlie verie hard to be drawen out, at the time that a man hath neede to occupie it: euen ſo whoſoeuer doth neuer exerciſe him ſelfe in the actes of vertues, ſhall neuer be prompt or quick in doinge them, when he ſhall haue neede to vſe them.

And although charitie be the greateſt, and moſt generall helpe we haue vnto all vertues, yet conſideration is, as it were, the generall inſtrument of charitie, whereby to atteyne vnto all goodnes, as we haue here declared. And therefore, like as the ſoule is the firſt beginning of all the workes of man, and yet it vſeth naturall heat as a generall inſtrument vnto all ſuch thinges, as it doth: euen ſo is charitie the beginninge of all our good workes, and yet charitie vſeth conſideration, and deuotion, as generall inſtrumentes to bring them to paſſe. So that it is no derogation to charitie, to geue this preheminence vnto theſe vertues, forſomuche as this preheminence belongeth vnto charitie, as to the miſtres, and principall agente, but to conſideration, and deuotion, as to her inſtrumentes, and helpers.

Charitie is the beginninge of all our good workes.

HOW THE EXERCICES OF *prayer, consideration, and meditation, &c. apperteyne not onelie to religious persounes, and prieſtes, (thowghe principallie vnto them) but vnto the laytie alſo.*

§. x

BVT peraduenture thou wilt ſaye, that theſe exerciſes of praier, conſideration, and meditation, do appertein, onelie vnto religious perſons, and preiſtes, and not vnto the laitie. True it is I graunt; that theſe exerciſes do principally appertein vnto religious perſons, and prieſtes, by reaſon of their ſtate and profeſſion of life: but yet neuertheles, the laietie are not vtterlie excuſed of vſinge ſome kinde of exerciſe of prayer (though not in ſo high a degree, and perfection) if they minde continually to preſerue them ſelues, and to liue in the feare of God, without committinge any deadly ſinne. For euen the laitie alſo, are bownde to haue Faith, Hope, Charitie, Humilitie, the feare of God, contrition, deuotion, and an hatred againſt ſinne. Now ſeinge all theſe vertues be for the moſt parte vertues affectiue (as we haue alreadie declared) which affections muſt neceſſarily procede of ſome conſideration of the vnderſtandinge: if this conſideration be not exerciſed, how ſhall theſe

Laie men are bound to haue faith hope, charitie, humilitie, and other vertues: as well as religious perſons and prieſtes.

se vertues be preserued? How shall a man helpe him selfe by faith, if he do not sometymes consider such thinges, as his faith telleth him? How shall he be enkendeled in charitie, and strengthened in hope; how shall he brydel him selfe with the feare of God? How shall he be moued to deuotion, to sorrowe for his sinnes, and to the contempt of him selfe (wherein consisteth the vertue of humilitie, which appertaineth vnto all kinde of persons) if he do not consider those thinges, wherewith these affections are wont to be inkendeled, according as we haue before declared? Neither owght a man to passe ouer these thinges, in the exercise of consideration, with to much speed, and in post haste. For emonge the miseries of mans hart, one of the greatest is, that it is so sensible to vnderstand the thinges of the worlde, and so vnsensible to vnderstand the thinges, appertainyng vnto almightie God. In so much that vnto the one, it is, as it were, a verie drie reede, and to th'other, as it were, grene wood, that can not be set on fier, and enkendled, but with verie great labour, and trauelk. And therefore we must not in our exercise of consideration, passe ouer these thinges in such haste, but staie, and pawse for a tyme in them, more or lesse, according as the holie Ghost shall instruct vs, and according also, as the busines and occupations of euerie man in his state, and vocation of life, shall geue him leaue. And it is not a matter

of meere necessitie to haue certein times appointed euerie daie for consideration.

Vnto these thinges yee maie adde furthermore, the dangers of the world, with all the great difficulties, men haue to preserue them selues without sinne, in a bodie so euill disposed, and in a world so dangerous, and emonge so manie ennemies, as we haue continuallie assaulting vs on euerie side. And therefore (if for that thow art not a religious person) thy state of life do not bynde thee vnto so much exercise of praier and meditation, yet the greatnes of the danger and perrill, wherein thow liuest in the worlde, must needes bynde thee to vse some exercise therein. The state of a religious person (I confesse) is greater then thyne, but thy danger of falling into synne, is also greater then his. For the religious person is protected, and garded, by his superior, by inclosure within his monasterie, by obseruance of his rules, by obedience, by praiers, by fastinges, by sainge daylie diuine seruice, by the awsteritie of his order, by good companie, and religious conuersation, and by all other spirituall exercises, and vertuous labours of the holie monasticall life; in so much that euen the verie walles of their monasteries be a great defence, and sauegard vnto them, to keepe them from the occasions and dangers of synne: but the laie person liuinge, practisinge and dealinge daylie and howerlie in the throngе and presse of the worlde (besides

Note why the laietie liue in more danger of fallinge into deadlie synne, then religious persons.

des that he is destitute, and vnprouided, of all these greate helpes, and sauegardes) he is compassed about also on all sides, with dragons, and scorpions, and treadeth alwaies vpon serpentes, and baseliskes: I mean, the dangerous conuersation with wicked persons, and the continuall occasions, and temptations, of fallinge into deadlie synne, both at home, and abroade, within him selfe, and without him selfe, both at doores, and at wyndowes, and hath a thousand seuerall diuelishe engins, and snares, laid to entrappe him at all times, both daie and night. Emonge all which dangers, and temptations, for him to kepe his hart pure, and his eies chast, and his bodie cleane, in the middes of the raginge fiers of youth, of nawghtie companie, of lewd conuersation, and emonge so manie euill examples of this wicked world (where there is scarselie hearde one worde of God, but rather iestinge and scoffinge at all such, as be geuen to vertu, and godlines) it is one of the greatest wonders, that almightie God worketh in the world. Wherefore if the religious person owght to be alwaies armed, because he is by his profession a man of warre, euen so must the laie man be armed also in his maner (although not in so highe a degree) not because the perfection of his state of life, doth bynde him so much thereunto, but by reason of the great perill, and danger he lyueth in. For as well doe they goe armed, that haue ennemies, as those that be

ſouldiers, and men of warre. The ſouldiers goe armed, by reaſon of the bonde, and dutie of their profeſſiō, and the others goe armed by reaſon of their neceſſitie. Emonge which ſpirituall weppons, we doe not onely put praier, cōſideration, and meditation: but alſo faſtinge, ſylence, hearing of ſermons, reading of deuout bookes, frequentinge the ſacramentes, and auoidinge the occaſions of ſinnes, with all other awſtere vſage of the bodie. All which thinges be, as it were, a certeine bryne, and pickle, to kepe and preſerue this corruptible, and euill inclined fleshe of ours, that it breede not wormes, and ſtenche in it. For vndowtedlie, ſince the corruption of original ſinne, it is the greateſt and hardeſt matter of the worlde, for men to kepe them ſelues anie longe tyme, without deadly ſinne, lyuing in ſuch a corrupt and diſſolute wicked worlde as this is. For if thoſe verie perſons, that do vſe all theſe ſpirituall helpes, and exerciſes, are all that not withſtanding muche moleſted with the feare, and danger of fallinge into deadlie ſynne: what ſhall becomme of thoſe, that do neuer vſe anie of all theſe ſpirituall exerciſes, ſcarſelie in all their life? And if the holie king Dauid, and manie other ſainctes (that liued with ſo great ſtraines, and vertuous diſcipline, and went armed with ſo manie kindes of ſpirituall weppons) did notwithſtanding take ſuch great falles, at what time the occaſions of ſynne, were

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re miniſtred vnto them, what ſhall become of them (trowe ye) that make none accompt at all, of anie of theſe ſpirituall exerciſes.

AN ANSWERE TO AN OBiection, *that ſome ſlouthefull Chriſtians dee make, againſte the holie exerciſe of prayer, meditation, and conſideration, ſayinge: that they are bounde to no more, but to keepe and obſerue the commandementes of God, and of his Catholike Churche.*

§ XI.

BVT thou wilt ſaie, I am not bounde to kepe any more, then the commaundementes of almightie God, and of his Catholike Church. True it is, I graunt. But yet to kepe well this walle, we haue neede of a forewall, or bulwarke: and to kepe this veſſell, we haue neede of a cubbort to keepe it in: and to raiſe vp this buildinge, we haue neede of a ſcaffold, and other engines to raiſe it vp withall. I meane hereby, that to kepe the lawe of God, we haue neede of manie thinges, to ſtrengthen, and encourage our hartes, for the kepinge, and obſeruation of the ſame lawe. For if the nature of man were in ſuch good plight, as it was before ſynne, then were it a verie eaſie matter to fulfill our duetie herein: but now alas ha-

uing so manie lettes, and contradictions, we haue neede to haue euer two cares, the one how to kepe the lawe of God, and th'other how to strengthen our hart, that it maie ouercome the impedimentes, and contradictions, that do hinder vs from fulfilling the lawes, and commandementes of God. When the chil-

2. Esdrae. 4.

dren of Israell, retourned from the captiuitie of Babilon, they went about to builde Ierusalem againe, and they intended to doe nothinge els, but onely to builde: but because the borderers round about them sowght to hinder them in their buildinge, their labour and traueill, was thereby dowbled. So that they were constrayned to appoynte the one parte of the people to attend to the building, and the other to fight, and driue awaie their ennemies from the walle. Now in oure case, whereas there be so manie ennemies, that do dailie and howrelie seeke to hinder vs, in this spirituall building of vertues: the deuilles on the one side, with a thousand subtile snares, and deceites: the worlde on the other side, with a thousand kindes of scandalous offences, and euille examples: and the flesshe in the middest, with diuers and sondrie kindes of appetites, which be so fyerie, and so contrarie vnto the lawe of God (for God requireth chastitie, and the flesshe longeth after sensualitie: God requireth humilitie, and the flesh seeketh after vanitie: God would haue austeritie of life, and the flesh hunteth after deligh-

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tes and pleasures) if now there be no spirituall weappons exercised, to driue awaie these ennemies, if there be no medecynes vsed to cure this corrupted flesh, how shall a man kepe chastitie emonge so manie dangers; charitie, emonge so manie scādalous offences; peace, emōge so manie contradictions; simplicitie, emonge so manie malicious deceites: cleannes of life, in a bodie so filthie: and humilitie, in a world so much geuen vnto pompeous pride, and vayne glorie? Now to cure this flesh, and to make resistance against these ennemies, that do hinder vs in this building of vertues, we haue neede of other vertues. Some to carie the burthen, and some others to helpe vs to carie the same. For the vertue of chastitie fulfilleth the burthen of the commandement: which saith: *Thow shalt not committ fornication*: but fastinge, praier, auoiding of occasions of synne, taking of discipline, by whipping our rebellious fleshe, and other the like holie exercises, do helpe to mortifie the flesh, that it maie be the better able to beare this burthen. All which vertues, although they be not alwaies of precept, and bounden duetie: yet are they ofren times of verie necessitie, and bounden deutie to be exercised, whensoeuer the danger we be in is so great, that it requireth the exercise of them, for the keepinge and fulfillinge of the commandementes.

But emonge these vertues, and defensiues (that doe helpe vs to obserue the commaun-

dementes) one of the most principall is praier. For praier is a principal meane to obteine grace, which is the thinge that is of chiefest force, to susteine the burthen of the lawe of God. And Ecclesiast. 35 therefore Ecclesiasticus saith. *He that keapeth the lawe, multiplieth praier.* For whereas he seeth by experience, that none can kepe the lawe of God (by the obseruation whereof euerlasting glorie is obteined) without the grace of God, he helpeth him selfe by praier, to obtein grace, by meanes whereof he maie be able to kepe the lawe of God. The lawe commaundeth vs to be chast. But besides this, the holie Ghost addeth, and saith by the wise man. Sap. 8. *Vnderstanding that none could be chast, vnles thou (o Lord didde geue him grace for the same, and it was a great grace to knowe of whose gifte this was) I went vnto oure Lord, and I demaunded of him this grace, with all my hart.* Whereby thou maist see (accordinge as we declared in the beginninge) that the walle hath neede of a forewalle, or bulwarke, and the vessell hath neede of a cubbord to kepe it in, and some vertues haue neede of other vertues, to defend, and garde one an other

Now if this be true, that thou arte bounde to kepe the lawe of God, and not to commit anie deadlie sinne, it is good reason, that thou do seeke out all such meanes, as maie helpe thee to kepe the same lawe, and to preserue thee without deadlie sinne. The which meanes although generally they be but of counsell,

vnfell, yet sometimes they maie be of precept, when the necessitie of exercisinge them (as we haue said) is so great, that without the vse of those meanes, the verie commaundementes them selues cannot be kepte, and fulfilled, as all the learned diuines do affirme. Howbeit euerie christian that hath an earnest desier of his saluation, ought not to expecte, and delaie the seekinge for these remedies, vntil the verie last, and extreme danger, when the knyfe is alreadie at his throte: but he owght to make good prouision, and to furnishe him selfe before hād, by meanes of these forsayd spirituall exercises, that he maie liue the more safe, and secure, from the perill of breakinge Gods commaundementes.

Againe I confesse, that these meanes (as we haue said) do appertein to the religious, and to the laie people, after a diuers sort: and that praier, and consideration it selfe, which is one of these meanes, must be vsed of them in diuers degrees. For the religious person must exercise the same, as a thinge appertening to his office, and dewtie of his professiō (because he walketh towardes perfection) but the laie person, must exercise it, as a meane, whereby he maie the better fulfill his bounden duetie of keping the commaundementes of almightie God. And therefore the laye person must take so much of this medecine (to witt of praier, meditation &c.) as maie suffice to cure his disease: and so much muste he take of

theſe meanes, as maie ſuffiſe to obtein his ende. It is ſufficient for the laye perſon to withdrawe him ſelfe ſometimes, for to enter, and take an inwarde vewe within him ſelfe, and then by meanes of theſe, or anie other ſpirituall exerciſes and praiers, to attende vnto the reparinge of his conſcience, and to the reformation of his life: for conſidering that this is the greateſt of all our buſines, it is requiſite that this be not the laſt of our cares.

OF THE MATTER of conſideration.

§ XII.

HAVING now ſpoken both of the profit, and neceſſitie of conſideration, and our hartes being nowe well affected herewith towardes this vertue: lett vs beginne to treate of the matter of conſideration, which conſiſteth of certein godlie, and deuout conſiderations, which are of greateſt force, to induce vs to the loue and feare of God, to the abhorring of ſinne, and contempt of the world. For which purpoſe, there be no conſiderations better, nor of greater force and efficacie, then thoſe that are taken out of the principalle articles, and miſteries of our faith: as the bitter paſſion and death of our Sauiour: the remembrance

of

of the terrible daie of iudgement: of the horrible tormentes of hell: of the glorie of heauen: of the benefites of almightie God: of our synnes: and of our life, and death: For euerie one of these pointes beinge well weied, and considered, be able to prouoke our hartes verie much to all the effectes aboue mentioned. These verie pointes S. Bonauenture hath treated in a booke, that he intituled, FASCICVLARIVS, and hath diuided them into the seuen daies of the weeke. And thus he did, that a man might haue euerie daie newe foode for his soule, and newe prouocations vnto vertue, and so auoide the tediousnes, that he should otherwise haue in thinking alwaies vpon one same matter. And for this cause, it seemed good vnto me, to followe the same diuision, which this renowmed, and blessed holie father hath made, who of all others hath treated most largelie of these matters. And if there be anie, that shall not well like of this diuision, but will followe some other, he is at free libertie so to doe, and hath also examples to followe therein. For it importeth not much, what order and diuision he folow in the same. And suerlie, that is the best order, to be vsed in these matters, that each man fyndeth to be best for him selfe, and wherein he taketh most profit and commoditie.

The worde of god, and the consideration of heauenlie matters be the foode of our soule.

Moreouer I thoughte it expediente, considering that the foode and sustenance of our soule is the worde of God, and the consideta-

tion of heauenly matters (for therewith is our soule susteined in the spirituall life, which consisteth in the loue, and feare of God) that like as we geue ordinarily to our bodie his refection twise euerie daie, to preserue it from feintinge in this life, euen so we should also geue to our soule her ordinarie refection, twise euerie daie, that she faile not in her life. howbeit this is not a thinge of bounden dewtie, nor of precept: but onely of holesome councell: especially cõsideringe, that the Saincts haue vsed this exercise more often tymes. *Daniel. 6.* For we reade, that the prophet Daniell with drew him selfe to this exercise, three tymes in *Psalm. 118.* the daie, and the prophet Dauid also vsed to praise God seuen tymes in the daie. After whose vertuous example, our holie mother the Catholike Church, hath instituted the seuen Canonicall howers of dailie seruice. And for this cause, haue we here assigned two kindes of meditations: The one for the morninge, which treateth of the most bitter passion of our redeemer: and the other for the euening, or night, which treateth of the other pointes and matters here before mentioned.

Here be two kindes of meditations assigned: the one for the morninge and the other for the eueninge.

But if anie man shall haue such want of tyme, or of deuotion, that he can not withdrawe him selfe vnto this exercise twise in the daie: let him yet finde the meanes, to withdrawe him selfe thereunto, at the least once in the daie. And that he maie not lose the fruite of all these meditations folowinge: he maie exercise

ciſe him ſelfe one weeke in the one ſort: and an other weeke in the other ſort. And in ſo doinge he maie taſt, and take profite of all theſe godlie inſtructions, which we haue here ſet foorth vnto him.

OF THE FIVE PARTES of prayer.

Cap. 11.

HERE I muſt aduertiſe the deuout Chriſtian reader, that he muſt not ſpende all the whole tyme of this exerciſe, in meditation onelie: For before meditation, there maie goe two other partes of prayer, which be preparation, and readinge: and after the ſame, there maie followe other two, which be thankes geauinge, and petition. For the firſt thinge that we muſt doe herein, is, to prepare our hartes vnto this exerciſe: and then it ſhall doe well, to read thoſe poyntes, that we intend to meditate vpon. And after the readinge, we haue to meditate vpon ſuch thinges, as we haue read: the which beinge done, we maie then make an ende with ſome deuout geuinge of thankes vnto almightie God, for all his benefites: and with a petition, or demaund of al

1. Preparation.
2. Readinge.
3. Meditation.
4. Thākes geuinge.
5. Petition.

ſuch thinges, as we ſhall thinke are neceſſarie both for our owne ſoules, and for the ſoules of our neighboures. Of which fiue partes, we minde god willinge to treat hereafter more at large in their proper place. This diuiſion, and order maie be followed by them, that are as yet but yonge beginners, and nouices in this trade.

As for thoſe, that haue had greater exerciſe, they ſtand not in ſo great neede, of theſe introductions and rules.

And it is to be noted, that the meditations that are here appoynted to be vſed at night, are firſt of all abridged into a briefe ſomme, wherein I haue ſet out in order the principall poyntes, that are to be conſidered in euerie one of them: (and afterwardes I haue added thereunto, a more large and ample declaration of all the ſame poyntes.) And this ſummarie abridgement I made, to the intente, that after they haue bene read ouer diuers tymes, they maie be the better vnderſtode, and meditated vpon. True it is, that of the meditations vpon the holie paſſion, I haue not made the like abridgement at the beginninge of them, as I haue done of the others: becauſe I iudge, that the text of the holie Euangeliſtes, which I haue there ſet before, maie ſuffice for that purpoſe.

And it is not needefull for vs at euerie tyme we go to meditation, to conſider all the principall poyntes, that are there particularlie noted

nored: but it shall suffise to take two, or three of them, moe, or lesse, according as the deuotion, and tyme, that euerie one hath, shall requite. For certeinlie there is more profit taken by one misterie, or point, well thought vpon, and dewlye considered: then by many that are sleightelie passed ouer in hast. Howbeit I thought good, to note diuerse and sundrie poyntes, to the intent, that emonge so great varietie of considerations, euerie one might make his choise of such thinges, as might best serue his deuotion.

One mysterie well considered and meditated vpon, profiteth more, then manie sleightelie passed ouer in haste.

HERE FOLLOWE THE first seuen meditations for the seuen daies of the vweke in the morninge.

MONDAIE MORNINGE.

THis daie, when thow hast made the signe of the crosse, with suche preparation as shalbe hereafter be declared in the fourth chapter; thow hast to meditate vpon our sauiour Christes washinge of his Apostles feete; and vpon the institution of the most blessed Sacrament of the Aultar.

The text of the holie Euangeliſtes.

Math. 26. Marc. 14. Luc. 22. Ioan. 13.

VHEN the hower of ſupper was come, our ſauiour Chriſt ſat downe at the table, and his twelue Apoſtles with him. And he ſaid vnto them. I haue had a great deſire to eate this Paſſeouer with

with you, before my passion. And as they were eatinge, he said: verely I saie vnto you, that one of you shall betraie me. And they were exceadinge sorowfull, and begane euerie one of them to saie vnto him. Is it I, Lorde? And he answered, and said. He that dippeth his hand with me in the dishe, he shall betraie me. The sonne of man goeth his waie, as it is writen of him. But woe be to that man, by whom the sonne of man is betraied. It had bene good for that man, if he had neuer ben borne. Then Iudas that betraied him, answered and said. Is it I, master? And he said vnto him, Thou hast said.

When supper was done, he rose vp from the table, and put of his garmentes: and takinge a to- Iohn. 13.

well, he girded him ſelfe with it. After that, he powred water into a baſyne, and beganne to waſhe his diſciples feete, and to wype them with the towell, wherewith he was girded. Then he came to Simon Peter. who ſaid to him. Lord, doſt thou waſhe my feete? Ieſus anſwered, and ſaid vnto him: what I doe, thou knoweſt not now: but thou ſhalt knowe it hereafter. Peter ſaid vnto him. Thou ſhalt neuer waſhe my feete. Ieſus anſwered him. If I waſhe thee not, thou ſhalt haue no part with me. Simon Peter ſaid vnto him. Lord, not onely my feete, but my handes, and head alſo. Ieſus ſaid vnto him. He that is waſhed, needeth not to waſhe, ſauinge onely his feete: but he is cleane euerie whit. And yee are cleane, but not

all.

all. For he knewe, who should betraie him. And therefore he ſaid: yee are not all cleane. So, after he had waſhed theire feete, and had taken his garmentes, and was ſet downe againe: He ſaid vnto them, Knowe yee, what I haue done to you? ye call me maſter, and Lord. And yee ſaie well. For ſo I am in deede. If I then, being your Lord, and maſter, haue waſhed your feete: ye owght alſo to waſhe one an others feete. For I haue geuen you an example, that ye ſhould do, euen as I haue done to you.

After our Sauiour had thus waſhed theire feete, he tooke bread, and when he had bleſſed, he brake, and gaue to his diſciples, ſainge. Take, and eate: this is my bodie. He toke the Cuppe likewiſe, and when he had bleſſed it, he ga-

ue it them, fainge: Drinke ye all of this. For this is my bloud of the newe testament, which shalbe shed for manie, for the remission of sinnes. So often as ye shall do this thinge, do it in remembrance of me.

ME-

I haue giuen you an example, that as I haue done to you, so you doe also. Ioh. 13. 15.

MEDITATIONS VPON THESE POYNTES *of the text.*

CONTEMPLATE nowe (O my ſoule) in this ſupper, vpon thy ſweete, and mylde Ieſus: And beholde this wonderfull example of ineſtimable humilitie, which he here showeth vnto thee, in ryſinge frō the table, and washinge his diſciples feete: O good Ieſus, what is this, that thou

doſt? O ſweete Ieſus, what meaneth this ſo great abaſinge of thy diuine maieſtie? O my ſoule what wouldeſt thou haue thought, if thou haddeſt bene there preſente, and haddeſt ſeene euen almightie God himſelfe, kneelinge before the feete of men, yea before the feete of Iudas? O Cruell Iudas, why doth not this ſo great humilitie mollyfye thy ſtonie hart: how is it, that it cauſeth not euen thy verie bowells to burſt, and ryue in ſunder, conſidering this ſo great and wonderfull meekenes? Is it poſſible thou traytor, that thou haſt conſpired to betraye this moſt meeke and gentle lãbe? Is it poſſible that thou ſhouldeſt not feele ſome remorſe of conſcience, in beholdinge this example? O yee whyte, and bewtifull handes, how could ye vouchſaffe to towch ſuch lothſome, and abhominable feete? O moſt pure, and cleane handes, why diſdayned ye not to waſhe thoſe wetie feete, that were all to be dirted in fowle waies, whiles they trauayled to sheed your bloude? Beholde here o ye bleſſed ſpirites, what your creator doth? Come ye, and beholde euen from the heauens, and ye ſhall ſee euen the almightie himſelfe kneelinge before the feete of men; and tell me, if euer he vſed the like kynde of courteſie with you. O Lord, I haue hearde thy wordes, and I was afraide: I haue conſidered thy workes, and was wholie amaſed. O ye bleſſed Apoſtles, why quake and tremble ye not, at the wonderfull ſight of this ſo great humili-

tie?

tie? Peter what doſt thou, what? Wilt thou condeſcende, that this Lorde of maieſtie ſhall waſhe thy feete?

Saint Peter when he behelde our ſauiour kneeling before him, woundered exceadingly, yea he was altogether aſtonied thereat, and begāne to ſaie in this wiſe? What meaneth this o Lord. what? wilt thou waſhe my feete? art not thou the ſonne of the liuinge God? art not thou the creator of the worlde? the bewtie of the heauens? the paradice of the angells? the redeemer of men? the brightnes of the glorie of the father? the fountaine of the wiſedome of God, which dwelleſt in the higheſt? And wilt thou (all this notwithſtanding) waſhe my feete? what? wilt thou (being a Lord of ſo greate maieſtie, and glorie, take ſuch a vile and baſe office vpon thee? wilt thou (I ſaie) thus abaſe thy ſelfe, that haſt laid the foundation of the earthe, and bewtified the ſame with ſo manie wonders, that haſt incloſed the wyde worlde within thy hand, that moueſt the heauens, ruleſt the earthe, diuideſt the waters, ordeineſt the tymes, diſpoſeſt the cauſes, bewtifieſt the angells, directeſt men, and gouerneſt all thinges with thy wiſedome? Is it ſeemelie, that thou ſhoudeſt waſhe my feete? myne I ſaie, who am but a mortall man, a litle clode of earth and aſhes, a veſſel of corruption, a creature full freight with vanitie and ignorance, full of infinite miſeries, and (which exceedeth all miſerie) full of ſinnes and

yet all this notwithstandinge, wilt thou o Lorde washe my feete? what? wilt thou beinge the Lord of all thinges, abase thy selfe vnder me, that am inferiour to them all? verelie the highnes of thy maiestie, and the profunditie of my miseries, do, as it were enforce me, that I cannot consent to such a deede. Leaue therefore (o my Lord) leaue (I praie thee) this base office for thy seruantes: laie downe the towell, and put on thy appareill againe, and sit in thy seate, and washe not my feete. Beware, that the heauens be not ashamed of it, when they shall see how by this ceremonie, thou dost set them benethe the earthe. For by doing this seruyle office, those verie handes, into whose power the father hath committed the heauens, and all other thinges, should be abased vnder the feete of men. Take heede, that all naturall creatures be not verie much agrieued, or rather in great disdaine, to see them selues thus subiected vnder anie other feete, then thyne. Take heede also, least the dawghter of
2. Reg. 6. kinge Sawle despise thee not, when she shall see the girded abowt with this towell, after the maner of a seruant, and saie, that she will not take him for her spouse, and much lesse for her God, whom she seeth to attende vpon so base, and vile an office.

Such wordes, or the like, spake Saint Peter, as a man, that had not as yet anie tast, or feelinge of thinges apperteininge vnto almightie God: and as one that vnderstoode not what great

great glorie laie hidde in this worke, which showed to the eie so base and vyle. But our sauiour who knewe it right well, and was with all desirous to leaue vnto vs for a memorie at that tyme, such a wounderfull example of humilitie, satisfied the simplicitie of his disciple, and went forwarde afterwardes in the good worcke he had begonne. Here we haue to note with all diligence, what a great and earnest care our sauiour had, to make vs humble, in that beinge now at the gate, and entrie into his most greuous, and bitter passion, wherein he knewe, he should gehe vs such greate and wonderfull examples of humilitie, as might suffice to astonishe both heauen, and earth, he thought all that not enowgh, but would furthermore adde this notable example also, besides all the rest, whereby this vertue of humilitie might the better be commended vnto vs. O wonderfull vertue, how great must thy riches be, seinge thou art thus commended to vs? how can thy treasures be but notoriously knowen, seinge thou art by so manie waies set out vnto vs? O humilitie, that arte preached, and tawght, in all the whole life of our Sauiour Christ, songe, and praised by the mouth of his owne most blessed mother. O most bewtifull flower emonge vertues. O diuine adamant, that draweſt vnto thee, euen the creator of all thinges? Whosoeuer he be that bannisheth thee awaie, shalbe bannished awaye from almightie God, yea though he be in

The greate carefulnes, of our Sauiour to make vs humble.

A commendation of the vertue of humilie.

Luc. 1.

the higheſt place of heauen: And whoſoeuer he be, that embraſeth thee, ſhalbe embraſed of almightie God, yea although he be euen the greateſt ſinner in the world. Great are thy graces; and merueilous are thy effectes. Thou pleaſeſt men, thou contenteſt the angelles, thou confoundeſt the diuelles, and byndeſt the handes of the creator: thou art the foundation of vertues, the deathe of vices, the glaſſe of virgins, and the habitation of the moſt bleſſed trinitie. Who ſo gathereth without thee, diſperſeth: who ſo buildeth, and not vpon thee, pulleth downe: And who ſo heapeth vertues together without thee, the duſt carieth them quite awaie, before the face of the wynde. Without thee, the virgin is shut out of the gates of heauen, and with thee, euen the publike ſinner is receaued at the feete of Chriſt. Embrace this vertue of humilitie, O ye virgins, that hereby your virginitie maie be anaileable vnto you. Ye that be religious perſons, ſee that you ſeeke earneſtlie alſo for this vertu, for without it your religion is but vaine, and to no purpoſe. And ye of the laietie, ſeeke no leſſe for this vertue, then the religious doe, that by the ſame ye maie be deliuered from the ſnares of this ſinfull world.

Matth. 23.

Luc. 7.

Of the wipinge of the Apoſtles feete with the towell.

This beinge done, conſider alſo, how after our ſauiour had waſhed theire feete, he wyped them cleane, with that ſacred towell, wherewith he was girded: And lyft vp the eies of thy ſoule ſomewhat higher, and there ſhalt thou

ſee

ſee repreſented the miſterie of our redemption. Conſider how that faier towell receaued into it, all the fylthe, and vncleannes of thoſe feete, which were altogether verie foule and filthie, And as the feete were made cleane and faire, ſo the towel contrariewiſe (after he had wyped their feete with it) was wholly beſpotted and defyled. Now what is more filthie, then a man conceaued in ſynne? and what is more cleane, and bewtifull, than our Sauiour Chriſt conceued of the holie Ghoſte. *My welbe loued is whyte, and well coulored* (ſaieth the ſpowſe) *and choſen out emonge thouſandes.* This moſt ſweete and louinge Lord then, that was ſo faier, and ſo cleane, was content to receaue into him ſelfe, all the ſpottes and filthynes of our ſoules (to witt, the paines which our ſynnes deſerued) and that he might leaue our ſoules cleane and free from them, he himſelfe remained (as yee ſee him vpon the croſſe) all beſpotted and defyled with the ſame. In ſo much that the verie angells were as it were aſtonied (and ſuerlie not without good cauſe) to ſee their Lord, and creator, ſo beraied with this ſo ſtrange fowlenes. And therefore they demaunded by the prophet Eſaie. ſainge: *Wherefore doſt thou (ô Lord) weare garmentes dyed with the colour of bloud, all beſpotted and beraied like vnto them, that ſtampe grappes in the winepreſſe?* Now if this bloude, and theſe fowle ſpottes, be of others (to witt of our ſinnes) tell me o kinge of glorie, were it not more meete, that

The miſterie of our redemptiō is repreſented in the waſhinge and wypinge of the Apoſtles feete.

Cantic. 5.

Eſa. 63.

men themselues should suffer according to theire owne desertes, thē that thou O most innocente Lorde, shouldest be thus defyled, and tormented, for theire sakes? had it not bene more decent, that this filthines should haue remained vpon his owne donghill, and not vpon thee, the mirrour of all bewtie? What a wōderfull pietie and cōpassion was it, that moued thee, to haue such a feruent desyre of the cleannes of my soule, that thou wouldest with so great charge, and losse of thine owne bewtie, bestowe it vpon me? what man aliue would take a fine towel wrought with golde, and wype therewith a fowle sluttishe dishe, especiallie such a dishe, as were greatlie broken, and rente in manie places? Blessed art thou (o my most mercifull, and louinge Lord.) All the angells praise thee (o God) for euermore. For that it hath pleased thee to become, as it were, an outcast of the worlde, takinge vpon thee all oure filthines, and miseries (which are, the paines dew vnto vs for our sinnes) to deliuer vs quite, and make vs free from them.

After this, consider those wordes, wherewith our sauiour made an ende of this historie: sainge: *I haue geuen you an example, that yee shoulde doe, euen as I haue done to you.* Which wordes are to be referred, not onelie to this matter, and example of humilitie, but euen also to all the other workes, and life of our sauiour Christ. For so much as his whole life, is a most perfect pattern of all vertues, especiallie of that vertu which

which in this place is represented vnto vs, to witt humilitie, as the blessed martir Saint Ciprian declareth more at large in these wordes. It was cheiflie (saith he) a worke of great patience, and humilitie, that so high and excellent a maiestie, woulde vouchsafe to come downe from heauen vnto the earth, and clothe himselfe with our claie: and that he woulde dissemble the glorie of his immortalitie, and become mortall, to the end, that being him selfe innocent, and faultles, he might be punished for such as were giltie. The Lord would be baptised of his seruante: he that came to pardon sinnes, would be washed with the water of sinners: he that feedeth all creatures, fasted fourtie daies in the wildernes, and in the end suffered honger, which he did to this end, that all such as had a hongrie appetite after Godes worde, and longed after his grace, might be satisfied and furnished with the same, he fowght with the diuell that tempted him, and contentinge him selfe with the victorie, offered his ennemie no farther harme, but by worde onelie. His disciples he neuer despised, as a Lord doth his seruantes: but entertteined them with great charitie, and beneuolence: yea he vsed them louingly as brethern. Neither is it to be mervveyled at, that he thus behaued him selfe towardas his disciples, being as they were obedient: seinge he could suffer that arrant traitor Iudas so patenlie, and beare with him euen till the end,

The life of Christe is a most perfet pattetne of all vertues and especiallie of humilitie. S. Cyprian.

and ſuffer him being his ennemie, to eate together with him at his owne table, and knowinge full well, whereabowte he went, woulde neuer diſcouer him, but was content to receaue a kiſſe of him, euen of him (Iſaie) that had ſoulde him with ſuch a traiterous peace.

Moreouer, with what great patience did he beare with the Iewes vntill that preſent howre? how painfully did he labour to moue thoſe vnbeleuinge hartes with his preachinge, to embrace the faith? what great trauaille tooke he, to allure thoſe vngratefull men vnto him, with good workes? how meekly anſwered he to ſuch as contraried him in his ſpeach? with what clemencie bare he with the prowde? with what a wounderfull humilitie yelded he to the furious rage of his ennemies, and perſecutors? How traueiled he euen vntill the verie howre of his moſt bitter paſſion, to recouer them, that had bene the murderers of the Prophetes, and heynous rebelles againſt almightie God. In like maner at the verie howre of his paſſion (before they came to the sheadinge of his moſt pretious bloude, and to putt him to a moſt cruell death) how great were the opprobrious iniuries they offered vnto him? How patientlie gaue he them the hearinge thereof? How great were the mockes, and tauntes, he ſuffred? How patientlie did he beare the vile ſpittinge of thoſe infernall mouthes, that had him ſelfe, not longe before, with the ſpittell of his owne mowthe, reſtored a blynd man to his

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perfect ſight? How ſuffered he their whippinges, whoſe ſeruantes are wont in his name with mightie power to whippe the verie diuelles? how was he crowned with thornes, that crowneth his martirs with euerlaſtinge garlandes? How was he ſmitten on the face with the palmes of mens handes, that geueth the palme of victorie vnto ſuch as be conquerors? How was he ſpoyled of his earthlie garmētes, that apparaileth the ſainctes with the garmentes of immortalitie? How was he profered moſt bitter gaull, that geueth vs the bread of heauen? How was he offered vyneger to drinke, that geueth vs the cuppe of ſaluation? he that was ſo innocent, he that was ſo iuſt, or rather verie innocencie and iuſtice it ſelfe, was accompted emonge theeues, the euerlaſting truth was accuſed with falſe witnes, the iudge of the whole worlde was condemned by wicked men, and the worde of god receaued the ſentence of death with ſylence? Conſider moreouer, at what tyme the Sauiour of the worlde was nailed vpon the croſſe, and at the verie houre of his death, when the ſtarres were obſcured, the elementes troubled, when the earth quaked, when the light was darkened, when the ſonne tourned awaie his eies, and would not ſuffer his beames to shyne vpon the earth, leaſt happelie it might ſee ſuch a great crueltie: Conſider (I ſaie) how euen at this time our Sauiour did not ſo much as once open his mouthe, or moue him ſelfe: how he would

not at the verie last howre, and point of death, discouer the glorie of his maiestie, but suffered continuallie that extreme, and violent conflict, euen till the ende, intendinge thereby to leaue vnto vs, an example of perfect patience.

Yea, moreouer and this, if those cruell blouddie ministers, that crucified, and tormented his most blessed bodie, would haue conuerted, and bene penitente, he was readie to receaue them to his grace, and fauour, euen at the verie last instant: neither would he haue shut vp the gates of his church from anie man. Now therefore, what thinge in the worlde can possiblie be of greater benignitie, and patience, then the bloude of Christ, that giue the life, euen vnto them, that shed the same bloude? But such, and so great, is the patience of our sweete Sauiour Christ, which if it had not bene such, and of so great power, the churche had not had Saint Pawle in it at this daie. Hetherto be the wordes of Sainct Ciprian.

OF THE MOST BLESSED SACRAMENT OF THE AVLTAR: *and of the causes, wherefore it was instituted.*

§. II.

ONE of the principall causes of the comminge of our sauiour into this worlde, was to enkendle the hartes of men in the loue of almightie God. For so said he by sainct Luke. *I am co-* Luc. 12.

me to putt fier in the earth, and what would I els, but that it should burne? This fier did our ſauiour put in the earthe, when he beſtowed vpon men ſuch, and ſo manie wonderfull benefittes, when he wrowght ſo great workes of loue emonge them, whereby he might ſteale awaie theire hartes from them, and whollie inflame them in this fier of loue. Now albeit that all the worckes of his moſt holie life, doe ſerue to this end: Yet of al other, thoſe doe moſt effectually ſerue for this purpoſe, which he did in the end of his life: according as Sainct Iohn the Euangeliſt ſignifieth ſainge. *His fryndes that he had in the world, he loued them eſpecially in the end.* For at that time he beſtowed greater benefittes vpon them, and diſcouered vnto them greateſt pledges and tokens of his loue. Emonge which ſingular pledges, one of the moſt principall was the inſtitution of the moſt bleſſed Sacramẽt of the Aultar: the which thinge ſhall appeare verie plainlie vnto him, that will conſider with good attention the cauſes of the inſtitution of the ſame. But in this behalfe I beſeech thee (o moſt merciſull Lord) that thou wilt vouchſafe to open our eies, and graunt vs light, that we maie ſee what cauſes they were, that moued thy louinge hart to inſtitute for vs this ſo wonderfull a Sacrament, and to leaue it vnto vs.

Iohn. 13.

Now that we maye vnderſtande ſome what of this diuine miſterie, it is to be preſuppoſed (good Chriſtian reader) that no tounge created,

ted, is able to expreſſe the paſſinge great loue, that our ſauiour Chriſt beareth towardes the Catholike Church his ſpowſe, and conſequetlie vnto euerie ſoule, that is in the ſtate of grace: For ſo much as euerie ſuch ſoule is alſo his ſpouſe. For this cauſe, one of the thinges that the Apoſtel Sainct Paule requeſted, and deſired, was that almightie god would reueale vnto vs, the greatnes of his loue: which vndowtedlye is ſo great, that it farre paſſeth all the wiſedome, and knowledge created, yea though it were euen that wonderfull knowledge of the angelles. The paſſinge greate loue Chriſte beareth the towardes his Catholike Churche, and to euerie ſoule that is in the ſtate of grace. *Epheſ. 3.*

Wherefore this our moſt ſweete Bridegrome, when he minded to depart out of this life, and to abſent him ſelfe from the Catholike Church his deere ſpouſe (to the intent, that this his abſence might not be anie occaſion vnto her to forget him) he left vnto her, for a remembrãce, this moſt bleſſed Sacramẽt, wherein he himſelfe would remaine: for he could not beare, that betwene him and her, there ſhould be anie leſſe pleadge to prouoke her to be myndefull of him, then euen himſelfe. And therefore he pronunced at that time thoſe ſweete wordes. *So often as ye ſhall doe this thinge, doe it in the remembrance of me:* that is, doe it, that yee maie be alwaies mindfull, how much I am willinge to doe for you, and how much I goe now to doe, and ſuffer for your ſaluation. The cauſes of the inſtitution of this moſt holie Sacramente. The firſt cauſe. *Luc. 22. 1. Cor. 11.*

Moreouer, this moſt ſweete and louing The ſecõde cauſe.

bridegrome intended in this his longe abſence, to leaue ſome companie to his ſpouſe, that she might not remayne ſolitarie, and comfortles. And therefore he left her the companie of this moſt holie Sacrament, where euen the bridegrome himſelfe is reallie preſent, which is in verie deede the beſt, and moſt delitefull companie, that he coulde poſſiblie leaue her.

The thirde cauſe. At that time alſo, our ſauiour would goe to ſuffer death for his ſpowſe, and to redeeme and enriche her with the price, of his owne moſt precious bloude, and to the intent that she might, whenſoeuer she woulde, enioye this moſt pretious, and diuine treaſure, he left her the Keyes thereof, in this moſt bleſſed ſacramēt. For as S. Chriſoſtome ſaith. *So often as we come to receaue this moſt bleſſed Sacrament, we muſt make accompt, that we come to laie our mowthes to Chriſtes verie ſide, to drinke of his moſt pretious bloude, and to be partakers of this ſoueraigne, and diuine miſterie.* Confider therefore in what a dangerous caſe thoſe men are, that for a litle ſlouthfulnes, doe abſteine to come vnto this royall banket, and to enioye ſuch a great, and moſt ineſtimable diuine treaſure. Theſe be thoſe vnfortunate ſlouggardes, of whom the wiſeman ſpeaketh. ſainge. *The ſlouggard hideth his hand in his boſome, and ſuffereth him ſelfe rather to die for honger, then he will lift it vp to his mouthe.* Now what greater ſlouthfulnes can there be imagined in a man, than this is, that becauſe he will not abide, to take ſo littell labour, as he ſhould

8. Chriſoſt.

Proverb. 19.

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beſtowe in preparinge him ſelfe for the recea uinge of this moſt holie Sacrament, he will rather want the benefitt of ſo great, and ineſtimable diuyne treaſure, which is of greater valewe, then all that euer almightie God hath created.

This heauenlie bridegrome deſired alſo, to be loued of his ſpouſe, with a paſſinge great loue, and therefore he ordeined this diuine miſticall morſell, conſecrated with ſuch wordes, that whoſoeuer receaueth it worthelie, is forthwith towched, and ſtriken with this loue. O wonderfull miſterie, worthie to be engraued euen in the innermoſt parte of our hartes. Tell me (o thou vngratefull man) if a prince ſhould beare ſuch a great affection and loue towardes a ſeelie wenche, that were his bond ſlaue, that he coulde finde in his hart, to take her for his ſpouſe, and make her quene, and ladie, of all he is Lord of, how great woulde we ſaie, that the loue of that prince had bene, that woulde doe ſuch a deede? And if peraduenture after the mariage ſolemnized, this ſlaue ſhould showe her ſelfe coldlie affected towardes the prince her huſbande, and he vnderſtandinge the ſame, woulde as a man forlorne, goe to ſeeke with all diligence for ſome pretious morſell, and geue it her to eate, whereby to winne her loue vnto him, how paſſinge great would we ſaie that the loue of that prince were, that ſhould be thus affected towardes her? Now therefore (O kinge of

The fower. the cauſe.

glorie) what meaneth this, that thou (for the entiere loue thou beareſt vnto me) haſt vouchesafed not onely to take my ſoule, to be thy ſpouſe (beinge as she was the verie bonde ſlaue of thine ennemie the deuill) but ſeinge her alſo, all this notwithſtandinge verie coldlie affected towardes thee, haſt ordeined for her this miſticall and diuine morſell, which thou haſt transformed with ſuch wordes, that it hath vertu in it, to tranforme ſuch ſoules into thee, as ſhall feede thereon, and make them to burne with liuelie flames of loue? There is no one thinge that declareth the affection of loue more euidentlie, then when a man hath a deſire to be beloued. Conſidering therefore that thou haſt bene ſo greatlie deſirous of our loue, that thou haſt ſought it with ſuch ſtrange inuentions, who ſhall from hence forth ſtand in dowte of thy loue? Certayne I am (o my moſt louinge and mercifull Lord) that if I loue thee, thou alſo loueſt me: And certayne I am alſo, that I neede not to ſeeke anie inuentions to allure thy hart to loue me, as thou haſt ſought to allure my harte to loue thee.

we be certayne that if we loue God, God will loue vs agayne.

The fifte cauſe.

That moſt ſweet bridegrome would alſo be abſent from his ſpouſe, and yet becauſe loue cannot abide to be abſente from the beloued, he would depart in ſuch wiſe, that he might not altogether departe from her, and he would ſo goe awaie, that he might alſo remaine with her, wherefore conſideringe that it was not expedient

pedient for our Sauiour to tarrie here ſtill, and the ſpouſe mighte not as then goe from hence with him, he deuiſed a meane, that although he went his waie, and his ſpouſe remained ſtill behynde, yet ſhould they neuer be ſeperated and ſet a ſonder. For this cauſe therefore, he inſtituted this diuine ſacrament, that by meanes thereof, the ſoules might be vnited, and incorporated ſpirituallie with Chriſt, and that with ſuch a ſtronge bonde of loue, that of them two, there ſhould be made one thinge. For like as of meate, and of him that eateth the meate, there is made one ſame thinge: euen ſo likewiſe, after a certeine maner, is there made of the ſoule, and of Chriſt: ſauinge that (as Sainct Auguſtine ſaith) Chriſt is not changed into our ſoules, but our ſoules be changed into him: *not* by nature, but by loue, conformetie, and likenes of life. *S. Auguſt.*

Morcouer, our Sauiours will and pleaſure was, to aſſure his ſpouſe, and to geue her a pledge of that bleſſed inheritance of eternall glorie, that ſhe being fortified with the hope of this felicitie, might paſſe chearfullie throughe all the trowbles, aduerſities, afflictions and perſecutions of this life. For trulie there is no one thinge, that cauſed vs ſo muche to deſpiſe all thinges, that are to be had in this life, as an aſſured hope of that bleſſednes, and felicitie, we ſhall enioye in the life to come. According as our Sauiour ſignified vnto vs in thoſe wordes, he ſpake to his diſciples, befo-

The firſte cauſe.

An aſſured hope to enioye the felicitie in the kingedome of heauē, maketh a mā to deſpiſe all worldelie thinges.

Ioan. 14. re his paſſion: *If yee loued me* (ſaid he) *yee would be right glad of my departure, becauſe I goe to the father.* As though he had ſaid, it is a great felicitie to goe to the father: For although the waie to goe to him, be through whippes, thornes, nailes, croſſes, and all other tribulations, and martirdomes of this life: Yet all that notwithſtanding, it is a thinge of ineſtimable gaine, and cõfort, to goe vnto him. Wherefore, to the intent that his ſpouſe might haue a verie firme and aſſured hope, of this felicetie, he left her here in pledge this ineſtimable diuine treaſure, which is of as great vallue, as al that is there hoped for, that she should not miſtruſt, but that almightie God will geue himſelfe vnto her in glorie, where she shall liue whollie in ſpirite: ſeinge he denieth not himſelfe vnto her in this vale of teares, where she liueth in fleshe,

The ſeuenthe cauſe. Our Sauiour purpoſed alſo, at the houre of his death, to make his teſtament, and to leaue vnto his ſpouſe ſome notable legacie, to be as a releife, and comforte for her, at all times, and ſo he left her this moſt bleſſed ſacrament (wherein Chriſte himſelfe is trewlie and reallie preſente) which was the moſt pretious, and moſt profitable bequeſt, that he 4. Reg. 2. could poſſible leaue vnto her. Elias, when he woulde depart awaie from the earth, left his clooke to his diſciple Elizeus, as one that had none other riches, whereof to make him his heire. But our moſt ſweete louinge ſauiour and maſter, when he woulde aſcende into heauen,

uen, left here vnto vs the clooke of his ſacred bodie, in this moſt holie ſacrament, appointing vs here to be his heires (as by the right of children) of this ſo great, and ineſtimable diuine treaſure. With that mantell Elizeus paſſed the waters of the floude Iourdan, and was neither drowned, nor wetshod: and with the vertue, and grace of this moſt bleſſed ſacrament, the faithfull do paſſe the waters of the vanities, and tribulations of this life, without ſinne, and without danger.

To conclude, our Sauiour intended to leaue vnto our ſoules ſufficient prouiſion, and foode, wherewith they might liue: forſo much as the ſoule hath no leſſe nede of her proper ſuſtenance, to mainteine her in the ſpirituall life, then the bodie hath of his propre foode, for mayntenance of the corporall life. If thou thinke otherwiſe, tell me (I praie thee) why hath the bodie neede of his ordinarie meat euerie daie? vndowtedlie the cauſe is, for that the naturall heat continuallie waſteth, and conſumeth the ſubſtance of our bodies, and therefore it is nedefull, that that be reſtored againe with daielie ſuſtenance, which is conſumed with dailie heat. For otherwiſe the naturall ſtregth of man woulde verie ſoone be at an ende, and his powers woulde quicklie decaie. O that it pleaſed almightie God, that men might by this vnderſtand the great neceſſitie they haue of this diuine ſacrament: O that they coulde by this conceaue the greate

The eighte cauſe.

The ſoule hathe as greate neede of ſpirituall foode, as the bodie hathe of corporall foode.

wiſedome, and mercie of him, that hath inſtituted and ordeined the ſame for our behoufe. Is it not a thing well knowen, that we haue within theſe bowelles of oures, a certein peſtilent heat, that came vnto vs by the occaſion of ſinne, which conſumeth all the goodnes, that is in man? This is that, which inclineth vs to the loue of the world, of our fleshe, of all vices, of all ſenſual pleaſures, and delites: and ſo by theſe meanes ſeperateth vs from almightie God, maketh vs to relente and waxe colde in the loue of him, and cauſeth vs to become verie dull, flouthfull, and heauie to all good workes, and verie quicke and liuelie to worke all wickednes. If than we haue this continuall waſter and conſumer ſo rooted within vs, were it not good reaſon (trow yee) that there ſhould be ſome reſtoratiue prouided, to reſtore that alwaies againe, which is alwaies waſting and conſuming? If we haue a continuall conſumer, and haue not withall a continuall repayrer, what maie be loked for of vs, but a continuall decaienge and within ſhort time after, a moſt certeine and vndowted ruine? For proofe hereof, it ſhall ſuffice to conſider the courſe of the Chriſtian people: by comparinge the greate feruencie, and zeale in religion, of the Chriſtians in the primatiue Churche, with the littell, or rather no zeale of the Chriſtians in our corrupt age. For in the primitiue Churche, when the Chriſtians did eate continuallie of this diuine mea-

The cauſe of the greate feruēcie, and zeale of Chriſtians in the primetiue Church: &d of the littel or no zeale of Chriſtians in our corrupt age.

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te; they liued therewith a verie ſpirituall life, and had thereby force, and ſtrength, not onely to obſerue Gods lawes, and commaundementes, but alſo euen to die, and ſuffer martirdome for Gods ſake. But now alas, in this our corrupt age, the Chriſtians for the moſt parte are founde, to be verie weake, and feeble, in their faythe, and verie diſſolute, and licentious, in their liues, becauſe they eate not of this diuine foode, and therefore in the end they perish and die for honger. As *Eſa. 5.* the prophet ſignified, when he ſaid. *Therefore was my people caried awaie into captiuitie, becauſe they had no knowledge of God, and theire nobles perished for honger,, and the multitude of them died for thirſt.* For this cauſe therefore hath that wiſe phiſition our Sauiour Chriſt (who had alſo felt the pulſes of our weakenes) ordeined this moſt holie and diuine ſacrament, and for this purpoſe hath he inſtituted the ſame in forme of meate, that the verie forme wherein he inſtituted it, might declare vnto vs, the effect it worketh: and withall the great neceſſitie our ſoules haue of the ſame.

Conſider then now, if there maie be found in the whole world, anie greater showe of loue, then that almightie God himſelfe should leaue vnto vs his owne verie fleshe, and bloude for our ſuſteynance, and releefe. We maie reade in manie hiſtories, that ſome mothers *Ioſephus.* beinge conſtrained with intollerable honger, haue embrewed their handes in the fleshe and

bloude of theire owne littel children, to ſuſteine them ſelues with feedinge vpon them, and that for the great deſire they had to liue, they haue bereued their owne verie naturall children of theire liues, thereby to preſerue their owne life. This haue we read ofentimes. But who hath euer read, that anie mother hath fed her childe, that was readie to perish, and die for honger, with her owne verie fleshe? or that she cut of one of her owne armes, to geue her childe to eate, and that she would be cruell vpon her ſelfe, to shewe her ſelfe pittiefull towardes her childe? Certeinlie there was neuer mother liuinge yet in the earthe, that euer hath done ſuch a dede. But our moſt louinge and ſweete ſauiour Chriſt, farre paſſing anie mother in loue, perceauinge thee to be readie to perish, and die for honger, and ſeinge withall, that there was none other better meane to maintein thy life, then to geue thee his owne verie fleshe to eate; commeth downe from heauen, and yelderh himſelfe here to the cruell bouchers, and tormētours, to be put to deathe that thou mighteſt preſerue and ſuſteine thy life, with this diuine meate; And this he doth, not at one time onelie, but his bleſſed will is, that it shalbe done continuallie, and therefore he ordeineth this moſt bleſſed ſacrament, that thou mighteſt hereby vnderſtand an other degree of greater loue, which is, that as he geueth thee alwaies the ſame meate, to witt, his owne verie bodie in this moſt bleſſed

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Sacrament, ſo is he readie alwaies to paie the ſame price, and redemption, if it were neceſſarie for thee.

Beſides all this, thou muſt conſider, that this moſt holie reformer of the worlde, intēded to reſtore man vnto his auncient dignitie, and to raiſe him vp againe ſo much by grace, as he had fallē by ſinne. And therefore as his falle was frō a life that he had of God (which life our firſt father Adam before his falle had enioyed) to the life of beaſtes (wherein after his falle he remayned:) euen ſo contrariewiſe, his will was, that he ſhould be raiſed vp againe from the life of beaſtes, in which he remayned, to the life of God, which (throwgh ſinne) he had loſt: and ſo for this ende, hath our ſauiour Chriſt ordeyned the communion of this moſt holie, and diuine ſacrament, by meanes whereof, man atteyneth to be partaker of God, and to liue the life of God, as our ſauiour himſelfe ſignifieth in thoſe moſt high wordes, which he ſaid: *He that eateth my fleshe, and drinketh my blonde, dwelleth in me, and I in him.* And like as by the dwellinge of my father in me, the life that I liue, is altogether conformable to the life of my father (which is the life of God:) euen ſo, he, in whom I ſhall dwell by meanes of this diuine ſacrament, ſhall liue as I do liue, and ſo ſhall he not now liue the life of a man, but euen the life of god. For this is that moſt highe diuine ſacramēnt, wherein God is receaued corporallie, not that he is changed in-

Note that ourſauiour hath reſtored man, vnto his auncīēt dignitie, ſo muche by grace, as he had fallen by ſinne: that ſo by grace, he maye be able to liue a holie and ſpirituall life.

Ioan. 6.

Note what a wonderfull operation, this blessed Sacramente worketh in him, that worthelie receaueth the same.

to men, but men are changed into him by loue, and conformetie of will: forsomuch as this diuine meate worketh the same operation in him, that doth worthelie receaue it, that is wrowght and represented in it, when it is consecrated. For like as by the vertue of the wordes of consecration, that which was bread, is conuerted into the substance of Christ: euen so by vertue of this holie communion, he that was man, is by a merueilous maner transformed spirituallie into God. So that like as that diuine bread is one thinge, and appeareth an other, and was one thinge before consecration, and is an other thinge afterwardes: euen so, he that eateth the same, is one thinge before the receauing, and an other thinge afterwardes: and he appeareth one thinge outwardlie but in verie deede is an other thinge (and that farre more highe and excellent (inwardlie, for so much as he hath the beinge and substance of man, and withall the spirite of God. Now then, what glorie can be geater than this? what gifte more pretious? what benefitt of more valewe? what greater showe of loue? let all the workes of nature kepe silence, lett all the workes of grace geue place. For this is a worke excellinge all workes: and this is a singuler grace abone all graces. O most wonderfull sacrament, what shall I saie of thee? with what wordes shall I commend thee? thou art the life of our soules: the medecine of our woundes: the comfort of our troubles

A notable commendatiō of this most blessed Sacramente, and of the wounderful effectes it worketh

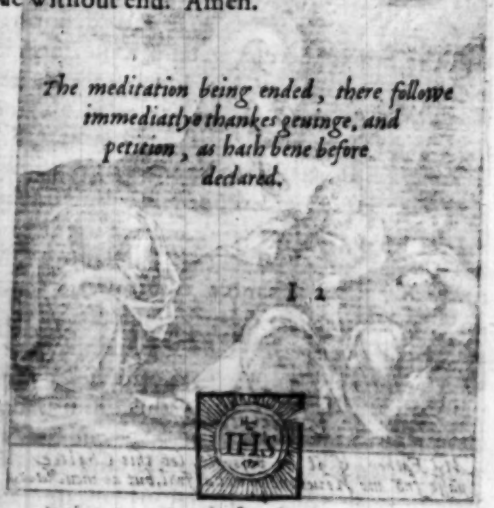
the

the memorie of Ieſus Chriſt: the teſtimonie of his loue: the moſt pretious legacie of his teſtament: the companion of our peregrination: the conſolation of our bannishement: the burninge cole to enkendle the fier of the loue of God in vs: the meane whereby to receaue grace: the pledge of euerlaſtinge felicitie: and the treaſure of the chriſtian life. By meanes of this diuyne meate, the ſoule is vnited vnto her ſpouſe: by this the vnderſtandinge is illuminated: the memorie quickened; the will ennamored: the inward taſt delighted: the deuotion increaſed: the bowelles mollified: the founteine of teares opened: the paſſions of the minde quieted: the good motions awakened: our weakenes fortified: and by meane of this diuine meate we receue ſtrenght and luſtines, to aſcend vp euen to the hill of almightie God. What tounge is able fullie to expreſſe the excellencie of this moſt bleſſed ſacrament? Who can geue worthie thankes for ſo great a benefitt? Who will not be altogether reſolued into teares, when he ſeeth almightie God vnited vnto him? Aſſuredlie the more we goe about to conſider the excellencie, and vertues, of this diuine ſouereyne miſterie, the more doe we want wordes to expreſſe it: and the more doth our vnderſtanding faile vs therein. Nqw what pleaſure? what ſweetnes, what delightfull ſauours of good life, doth the ſoule of the iuſt man feele, at that time, when he receiueth this diui- in him that receaueth it worthelie.

ne ſacrament? There is none other ſownd harde at that time, but onely ſweete ſonges of the inwarde man, vehement burſtinge out of holie deſires, yeelding of thākes, and vtteringe moſt ſweet wordes, all tending to the praiſe of our ſweete ſauiour Chriſt her beloued. There the deuout ſoule throwghe the vertu of this moſt holie and reuerent ſacrament, is altogether inwardlie renewed, and replenished with ioye. There she is recreated with deuotion: fed with peace; fortified in faith: confirmed in hope: and tied faſt with bandes, and knottes of charitie, vnto her moſt ſweete ſauiour and redeemer: Whereby she waxeth dailie more feruent in loue: more ſtronge in reſiſtinge temptation: more prompt and readie to ſuſteine labour, and trauaile: more carefull and diligente to doe good workes: and more deſirous to frequent this moſt holie miſterie.

Such are thy giftes (o ſweete Ieſus:) ſuch are the workes and delightes of thy loue, which thou art wont to communicate vnto thy frendes, by meanes of this diuine ſacrament. And this thou doeſt, to the end that we beinge filled with theſe ſo great and mightie delightes, should diſpiſe all other vaine and deceitfull delightes. Now therefore (o moſt mellifluous loue) open the eies of thy faithfull Catholicke people, open them, I beſeech thee, o moſt diuine light, that with the bright beames of liuely faith they maie knowe thee, and dilate their hartes, that they maie receathee,

ue thee into them, that beinge instructed by thee, they maie seeke thee by thee, and repose and rest them selues in thee: and fynallie by meanes of this most blessed sacrament be vnited with thee, as members with theire head, and as braunches with theire vyne, that so they may liue throwgh thy vertue, and enioye the influences of thy grace, for euer and euer, worlde without end. Amen.



THIS DAIE (WHEN THOV *hast made the sign of the Crosse, and prepared thy selfe hereunto) thou hast to meditate upon these two poyntes: to witt: upon the prayer of our saviour in the Garden: and upon his apprehension.*

My Father, if it be possible, let this Chalice passe from me Neuertheles not as I will, but as thou wilt.

The text of the holie Euangelistes.

WHEN supper was done, Christ went with his disciples into a garden which is

is called Gethſemanie. And he ſaid vnto them. Sit yee here, whileſt I goe and praie yonder. And he tooke with him Peter, and the two ſonnes of Zebedee. And he begane to be in a great feare, and heauines. And he ſaid vnto them. My ſoule is heauie euen vnto death. Tarie yee here, and watch with me. So he went a litle further from them, where he caſt him ſelfe downe proſtrate on the earth, and fell on his face, and praied, ſainge. O my Father, if it be poſſible, let this cuppe paſſe from me: neuertheleſſe, not as I will, but as thou wilt. This done, he came to his Diſciples, and fownd them a ſleepe. And he ſaid to Peter: what? coulde yee not watch with me one howre? watche and praie, that yee enter not into

temptation. The ſpirite is readie, but the fleshe is weake. Againe he went awaie the ſeconde time, and made the ſame praier ſaying. O my Father, if this cuppe cannot paſſe awaie from me, but that I muſt needes drinke it, thy will be done. And he came the ſecond time, and founde his Diſciples a ſleepe: for theire eyes were heauie. So he left them, and went awaie againe, and praied the third time, ſayinge the ſame wordes. And there appeared an angell to him from heauen, comfortinge him. And beinge in an agonie, he praied more at lenghte. And his ſweate was like droppes of bloude, trickeling downe to the grownde. Then he came to his Diſciples, and ſaid vnto them. Sleepe from hence forth, and take your reſt. Behold

Luc. 22.

Math. 26.

the howre is at hand, and the ſonne of man shalbe deliuered into the handes of ſynners. Ariſe, let vs goe, beholde he is at hande, that shall betraie me. And, whiles he yet ſpake, lo, Iudas one of the twelue came, and with him a great multitude, with ſwordes, and ſtaues, and torches, and lanternes, beinge ſent from the highe preiſtes, a d elders of the people. Now he that betraied him, had geuen them a token, ſayinge: whom ſo euer I shall kiſſe, that is he, laie handes on him. And forthwith he came to Ieſus, and ſaid: hayle maſter, and kiſſed him. Then Ieſus ſaid vnto him. Freynd, wherefore art thou come? And Simon Peter drewe out his ſworde, and ſtrooke a ſeruante of the high preiſte, and cut of his right eare *Ioan. 18.*

This ſeruant was called Malcus. Then Ieſus ſaid vnto Peter: put vp thy ſwoord into the ſcabbord. The cuppe that my Father hath geuen me, wilt thou not, that I drinke it? And he towched the eare, and forthe with made it whole.

Luc. 22. At that time Ieſus ſaid to the high preiſtes, and to the officiers of the temple, and to the elders, that came vnto him. Ye be come out, as

Math. 26. it were againſt a theefe, with ſwoordes and ſtaues. I ſat dailie emonge you teachinge in the temple, and yee laid no handes on me. But this is your howre, and the power

Ioan. 18. of darkenes. Then the ſouldiers, and the captaine, and the officers of the Iewes tooke Ieſus, and boũd him, and led him awaie, to Annas firſt (for he was father in lawe to Caiphas, who was the high preiſt

for

for that yeare. Then all the diſciples forſooke him, and fled.

MEDITATIONS VPON theſes poyntes of the text.

WHAT doeſt thou o my ſoule? what thinkeſt thou? It is no time now to ſleepe: Come with me I praye thee into the garden of Gethſemanie, and there ſhalt thou heare, and ſee great miſteries. There ſhalt thou ſee, ioye ſtroken with ſadnes: fortitude waxen afraide: ſtrengthe diſcomfited: maieſtie and omnipotencie confounded: greatenes, and mightines, verie narrowlie ſtreytened: and glorie it ſelf obſcured, and darkened.

Of Chriſtes prayinge in the Garden.

Conſider now firſt, how after that ſupper (which was ſo full of miſterie) was ended, our ſauiour went with his diſciples vnto the mownte Oliuet, to make his praier, before he would enter into the combat of his paſſion: to geue vs thereby to vnderſtand, that in all troubles, and temptations of this life, we muſt alwaies haue recourſe vnto praier, we muſt

In all troubles and temptatiõs of this life:

haue re-courſe to praier, as to a holie ancker and refuge. *S. Gregorie*

as it were to an holie ancker, by vertu where-of, the burden of tribulation ſhall eyther be taken quite awaie from vs: or els we ſhall haue ſtrenght geuen vs to be able to beare it: which is a farre greater grace. For (as S. Gregorie ſaith) our Lord doth vs a greater benefit, when he geueth vs force, and ſtrength, to be able to ſuſteine troubles, and temptations, then when he taketh the ſame tronbles and temptations awaie from vs.

Our ſauiour tooke with him (to accompagnie him in this waie) three of his beſt beloued Diſciples: to witt: S. Peter: S. Iames, and S. Iohn: which three a little before, had bene witneſſes of his glorious tranſiguration. And this he did, that the verie ſame perſons might ſee, what a farre different ſhape he tooke nowe vpon him, for the loue of men, from that glorious ſhape, wherein he had shewed him ſelfe vnto them at his transfiguration. And becauſe they ſhould vnderſtand, that the inward troubles, and agonie of his ſoule, were no leſſe then thoſe, that begane to be diſcouered outwardly, he ſpake vnto them thoſe ſorowfull wordes, *My ſoule is heauie euen vnto death: tarrie me here, and watche with me.* That verie God, and trewe man, that man that farre excellethe both our humane nature, and all thinges created, whoſe delinge, and conference, was with the verie breſte of the highe Deitie it ſelfe, with whom onelie he communicated his ſecretes, is now fallen

fallen into ſo great ſorrowe, and heauines, that he is contented to geue part of his paines vnto his creatures, and to require of thē theire companie: ſaying: *tarrie me here, and watch with me.* O treaſure of heauen? o perfect felicitie? who hath browght thee o Lord vnto ſuch a narrowe ſtraight? who hath driuen thee to ſeeke at other mens gates? who hath cauſed thee to become a beggar, euen of thine owne creatures? who hath done all this, but onely the verie greate loue, thou haſt to make them riche.

Tell me o moſt ſweete and mercifull redeemer? wherefore art thou now ſo much afraide of death, which before thou diddeſt ſo much deſire: ſeinge the fulfilling of the deſire, is a cauſe rather of ioye, then of feare? Verelie the Martirs had neither the fortitude, nor yet the grace, that thou haſt. They had onelie a little portion, which thou (beinge the fountaine of grace) diddeſt impart vnto them: and yet they with that onelie ſmale quantitie of grace, entred verie cheerfull into the combat of theire matirdomes, and atcheiued the victorie. And art thou (o Lord) beinge the geuer of ſtrength and grace, ſad and fearfull now, euen before the battel beginne? Aſſuredlie (o Lord) this thy feare, is not thyne, but myne: as likewiſe the ſtrength, and fortitude of thy Martirs, was not theires, but thyne: The feare that thou haſt, commeth of that, thou haſt of vs, and the ſtrenght and

The verie cauſe both of Chriſtes feare, and of the fortitude of the Martyrs.

and fortitude that the martyrs had, came of that, they had receiued of thee. The weakenes of my humane nature is discouered in that God was afraide: and the strengthe of thy godhead is showed in the fortitude of man. So that this feare is myne, and that fortitude is thyne. And therefore thy reproche is myne, and my praise is thyne.

Genesis 2. There was taken a ribbe bone out of the side of our forefather Adam, to forme a woman thereof: and in steede of the bone, that was taken awaie; there was put weake and feeble fleshe. Now what elles is signified hereby, but that the euerlastinge father tooke from thee, beinge our second Adam, the force and strengthe of grace: to place the same in thy spouse the Catholick Church: and tooke from her the feeble fleshe, and weakenes, to place it in thee? by meanes whereof thy spouse remayned stronge, and thou weake: she stronge, by reason of thy strength: and thou weake, by reason of her weakenes. Thou hast herein (o heauenlie Lord) bestowed a dowble benefit vpon vs, in that thou hast vouchsafed, not onelie to clothe vs with thee, but euen also to clothe thy selfe with vs. For these two so singuler benefittes the angelles praise thee for euermore, for that thou hast bene no niggarde in communicatinge thy benefittes vnto vs, nor yet disdayned to take vpon thee our miseries. Now when I consider these thinges (o Lord) what ells should

ſhould I do, but ſeinge my ſelfe, as it were loden with thy mercies, glorie in thee, and ſeeinge thee to be likewiſe replenished with my miſeries for my ſake, take compaſſion vpon thee? For the one I will reioyce, and be glad, and for the other I will ſorrowe, and lament. And ſo with ioye and lamentation together, I will ſinge and bewaile the miſterie of thy moſt dolorous paſſion, and I will ſtudie continuallie in that booke of Ezechiell the contentes whereof are ſonges, and lamentations. *Ezechiel. 2.*

When our ſauiour had ſpoken theſe wordes, he departed from his diſciples a ſtones caſt, where lyenge proſtrat vpon the grounde, he begane his praier with verie great reuerence: ſayinge, *O father, if it be poſsible, let this cuppe paſſe from me, howbeit not as I will, but as thou wilt,* and after he had made this praier three times, at the third time, he was in ſuch a great agonie, that he beganne to ſweat euen droppes of bloud, which ranne downe all alonge his ſacred bodie, and trickeled downe to the grownd. *Matth. 26. Luca. 22.*

The cauſes of our Sauiours greate agonie and ſweatinge droppes of bloud, while he was prayinge in the garden.

Conſider now attentiuelie, in what a dolorous caſe our ſauiour was, and how there were then repreſented vnto him, all the cruell paynes and tormentes he had to ſuffer, euen as though they had bene then preſentlie in doinge before his eies, all which he apprehended after a moſt perfect maner, in his moſt excellent imagination, eache one in ſuch ſort, as

they were prepared for his bodie, which was certeinlie more tender, and delicate, then euer anie other bodie was in the whole worlde. He ſet alſo at that time before his eies, all the ſynnes of the worlde, for which he ſhould ſuffer, and withall the greate vnthankfulnes and ingratitude of ſo manie ſoules, as (he knewe) would neuer acknowledge this his ſinguler benefit, nor further and helpe themſelues with this moſt precious, and ſo coſtlie remedie. Theſe thinges being profoundelie wayed, and conſidered by our ſauiour at this time, his ſoule was vexed in ſuch ſort, and his ſenſes, and moſt tender fleshe, were ſo wonderfullie troubled, that all the forces, and elementes of his bodie were diſtompered, and his bleſſed fleshe opened on euerie ſide, and gaue place to the bloude, that it might paſſe and diſtille throwgh all partes of his bodie in verie great aboundance, and ſtreame downe to the grownde. Now if the fleshe ſuffered ſuche greuous paynes with the onelie remembrance, and imagination, of that which as then was to come, in what a dolefull caſe then, trow yee, was his ſoule, that ſuffered thoſes paynes euen directlie in it ſelfe.

In other men we ſee, when they are diſquieted with anie ſuddaine, and great anguiſhe, the bloude vſeth commonlie to haue recourſe vnto the hart, leauinge the other members of the bodie colde and deſtitute of theire ſtrēgthe, to comfort the moſt principall member.

ber. But out ſweete Sauiour Chriſt contrarie wiſe, (becauſe he would ſuffer without anie maner of comfort, thereby to make our redemption more aboundant) ſuch was his paſſing loue towardes vs, that he would not admit ſo much, as that little releefe and comfort of nature.

Our Sauiour ſuffred his greeuous paynes without anie maner of comforte.

Beholde our ſweete ſauiour now in this dolorous agonie, and conſider not onelie the paynefull anguiſhes, and greifes of his ſoule, but alſo the forme of his ſacred, and reuerent countenance.

The ſweate is wont to haue his moſt cheefe, and principall recourſe to the forehead, and to the face. If then the bloud iſſued out through all the bodie of our Sauiour, in ſuch ſorte, that it trickeled downe to the verie earthe: in what plight then was that goodlie cleare forehead thinke you, that geueth light to the verie light it ſelfe? And how was that face beraied, which is ſo reuerenced of the heauens, beinge as it was all in droppes, and couered ouer with a blouddie ſweat? If ſuch as be kinde and louinge, are wont when they come to viſit theire frendes, being ſicke, and in danger of death, to beholde theire countenance aduiſedlie, and to marke the colour, and other accidentes, that proceed of the diſeaſe, tell me o my ſoule, that beholdeſt the face of our ſweete ſauiour, what thinkeſt thou, when thou beholdeſt in the ſame ſuch wonderfull, ſtrange, and deadlie ſignes? What

painfull fittes and dolorous greifes, are thoſe like to be hereafter, if in the verie beginninge of the diſeaſe, he ſuffer ſuch a great agonie? In what dolorous panges is he like to be, when he ſhall feele thoſe moſt greuous paynes, and cruell tormentes themſelues, if in the onelie thinkinge of them, he ſweateth euen droppes of bloude? If thou be not moued to take compaſſion of our ſweete ſauiour, ſeinge him in this dolefull caſe for thy ſake: If now when he ſweateth droppes of bloud throughout all his bodie, thou canſt not sheade anie teares from thyne eies, thinke verelie with thy ſelfe, that thou haſt a verie harde and ſtonie hart: and if thou canſt not weepe for wāt of loue towardes him, yet at the leaſt weepe for the multitude of thy ſinnes: forſomuch as they were the verie cauſe of this his agonie, and greife. Now the tormentors doe not whippe him: neither doe the ſouldiars crowne him with thornes: It is not now the nailes, nor the thornes, that do cauſe the bloud to gushe out of his bodie at this time: but it is thy verie ſynnes and offences: thoſe are the thornes that doe pricke him: thoſe are the tormentors that doe torment him: thoſe are the heauie burden, that cauſe him to ſweat this ſo ſtrāge and wonderfull blouddye ſweat. O my ſweete ſauiour, and redeemer, how deerlie haſt thou bought my ſaluation, and redemption? O my true Adam, that art comme out of paradice for my ſynnes, and laboureſt

Our ſynnes were the verie cauſe of our Sauiours blouddye ſweate.

reſt here in earth with thy blouddie ſweat, to get the bread that I muſt feede vpon.

Of our Sauiours agonie and watchinge aboute our ſaluation, whileſt his diſciples be in a heauie ſleepe.

Conſider alſo in this place, on the one ſide, the great agonie, and watchinge of our Sauiour Chriſt, and on the other, the ſownde and deepe ſleepinge of his diſciples: and thou ſhalt ſee here repreſented a great miſterie. For trulie there is nothinge more to be lamented in the worlde, then to ſee how careles and negligent men be in theire liues, and how little accompt they make of a matter of ſo great importance, as is theire owne ſaluation. What thinge is more to be bewayled, then to ſee men ſo careles in ſuch waightie afaires? Now if thou wilt vnderſtand both the one, and the other, conſider in this matter, the doinges of our ſauiour, and withall the doinges of his diſciples. See how our ſauiour, applieng his minde earneſtlie to this buſines of our redemption, is in ſuch a great care, and agonie therewith, that it maketh him to ſweate euen droppes of bloude: and ſee on the other ſide, how his diſciples do lie a longe on the grownd, and are ſo heauie a ſleepe, that neither theire maiſters rebukynge of them, nor theire ill fauoured and harde lodginge on the bare grounde, nor yet the obſcure and darcke dewie nigh, are able to awake them out of theire heauie and drowſie ſleepe. Note alſo of what importance the ſaluation of mankinde is, ſith it is able, to make him to ſweare droppes of bloude, by whoſe power the heauens are ſu-

steined. And consider on the other side, how little accompt men them selues make of their owne saluation, sith at such time as almightie God him selfe, is so carefull, and watchfull for them; they are in a deepe heauie sleepe, and vtterlie careles thereof. Assuredlie, nothinge could more liuely expresse both the one and the other, than the consideration of these two pointes, being so strange as they are. For if almightie God do take so great care about the affaires of others, howe happeneth it, that the verie persons them selues, to whom euen the charge and trauaille of the affaires appertaineth, (together with the profit, commoditie, losse and damage of the same) do liue with such carelesnes, and negligence therin?

By this same care of our Sauiour, and carelesnes of his disciples, thou maist vnderstand, how trewlie this Lorde is our father, and how he hath indeede towardes vs the verie bowelles, and hart of a true, and louinge father. How often times chaunceth it trowe yee, that the daughter sleepeth verie sowndelie and quietlie, when her father watcheth all the night, carckinge and caryinge for her releefe and prouision. And euen so doth this our most louinge and mercifull father for vs, whiles we be so heauie a sleepe, and are vtterlie careles of our owne saluation, as by this examples is liuelie set out before our eies, in that he continueth all the night watchinge, and swearinge, and in great agonie to take order for the redēption, he intended to bestowe vpon vs.

HOW OVR SAVIOVR vvas apprehended.

§ 11.

CONSIDER moreouer, how when our saiuiour had finished his praier, Iudas that counterfait, and falſe friede of his, came thither with that hellishe companie, where renoūcinge the office of an Apoſtle, he became now the verie principall ringe-leader and Captayne of Sathans armie. Cōſider

Of Iudas preſſinge before all the reſt to apprehende our Saiuiour.

howe without all shame he presſed, and set himselfe euen the verie formoſt, before all the reſt of his malicious rowte: and comminge to his good maiſter, ſolde him with a kiſſe of moſt treyterous, and deceitfull frynddeshippe. It is certaynelie a great miſerie, that a man should be ſolde for money, but yet it is much more miſerable if he be ſolde of his friendes, and of ſuch, as to whom he hathe bene greatelie beneficiall before. Now our ſweete Sauiour Chriſt is ſolde of him, whom he had made not onelie his diſciple, but alſo his Apoſtle: yea, he is ſolde of him by deceite and plaine treaſō, he is ſolde of him to moſt cruel merchantes, that couete (you may be ſure) nothing els of him, but onelie his bloud and life, to ſatisfie theire greadie honger. But for what price trow yee, is he ſold? the baſenes and ſmalnes of the pryce, increaſeth the greatnes and malice of the iniurie. Tell me, O Iudas, thou nowghtie traitor, at what price doeſt thou ſet the Lord of all creatures? At thirtie pence. O what a vile and ſlender pryce is this, for a Lorde of ſuch maieſtie. Certeinlie, a verie beaſt in the shambles is commonlie ſolde for more. And doeſt thou, o traitor, ſell for ſo ſmalle a pryce, almightie God him ſelfe? He ſettethe not thee at ſo ſmalle a pryce, forſomuch as he byeth thee, with his owne moſt pretious blonde. O what a great price and eſtimation was that of man, and how baſe an eſtimation and pryce was this of God? God is ſolde for thir-

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tie pence, and man is bought euen with the verie pretiouſe bloude of almightie God him ſelfe.

At the ſame tyme, our ſauiour ſaid vnto them that came to laie handes vpon him: *Yee be come out, as it were againſt a theiſe, with ſwordes and ſpeeres, and I ſatte daylie emonge you teachinge in the temple, and yee neuer laid handes vpon me, but this is your howre, and the power of darkenes.* This is ſuerlie a miſterie of great admiration. For what thinge is more to be wondered at, then to ſee the verie ſonne of almightie God to take vpon him the image and ſhape, not onelie of a ſinner, but euen alſo of a condemned perſon? *This* (ſayethe he) *is youre howre, and the power of darkenes.* The which wordes geue vs to vnderſtande, that from that time, that moſt innocent lambe was geuen vp into the power of the princes of darckenes, which are the diuells, to the intent that by meanes of theire members, and cruell miniſters they might execute vpon him, all the furious tormentes and cruelties they could deuiſe. And like as holie Iob, was by the permiſſion of almightie God geuen vp into the power of Sathan, that he might vſe vpon him all the crueltie he woulde, this onelie excepted, that he should not bereiue him of his life: euen ſo was there power geuen to the princes of darknes, without anie exception, either of life, or death, that they might fullie extende vpon that ſacred humanitie all theire

Luc. 22. Math. 26.

Our ſauiour was giuen vp to the power of the diuelles, from the tyme of his apprehenſion, vntill his deathe vpon the croſſe.

Iob. 2.

furie and rage to the vttermoſt. they cowld. Hereof roſe thoſe deſpightfull tauntes: thoſe ſlaunderous and reprochfull wordes, ſuch as the like were neuer hearde before that tyme, wherewith the diuell pretended to ſatisfie his vnſatiable rancre and malice, to reuenge his iniuries, and to caſt that bleſſed ſoule downe into ſome kinde of impatiencie, if it had bene poſſible. Almightie God (ſaith the Prophet Zacharie) ſhewed Ieſus the highe preiſt vnto me, apparelled with a ſpotted garmente, and Sathan ſtoode at his right hande, readie prepared to ſpeake againſt him. But our Sauiour anſwered for his parte, ſayinge: *I did alwaies ſet God before myne eies, who ſtandeth at my right hande, that I be not remoued.*

Zach. 3.

Pſalm. 15.

Conſider then now o my ſoule, how much that highe and diuine maieſtie abaſed himſelfe for thy ſake, ſithence he vowcheſaffed to come to the laſt extremitie of all miſeries, which is to be geuen vp to the power of deuilles. And becauſe this was the paine, that was due to thy ſynnes, it pleaſed him to put euen himſelf to this paine, that thou mightſt remaine quite and free from the ſame. O holie Prophet, why doeſt thou wonder, to ſee almightie God, become inferior to his angells? thou haſt now farre greater cauſe to wonder, to ſee him geuen vp into the power of deuilles. Vndowtedlie both the heauens, and the earthe, trembled, and quaked, at this ſo paſſinge great humilitie, and charitie of our Sauiour. So ſoone as theſe

Pſalm. 8.

wordes

Wordes were ſpoken, foorthwith all that hellishe rowte, and malitiouſe rable of rauening wolues, aſſaulted this moſt meeke and innocent lambe, and ſome verie furiouſlye haled him this waie, and ſome that waie, eache one to the vttermoſt of his power. O how vngentlie did they handle him? How vncourteouſlie ſpake they vnto him? How manie blowes and buffettes gaue they him? What a vile clamorous cryinge and showtinge made they ouer him, euen as conquerors vſe to doe, when they haue obteined theire praie. They laye holde vpon thoſe holie handes (which not longe before had wrought ſo manie wonderfull myracles) and doe bynde them verie harde, and faſt, with certaine roughe, and knottie cordes: and that in ſuch ſorte, that they gawle the skinne of his armes, and make the verie bloude to ſpringe out. Our ſauiour beinge thus bounde, they leade him openlie throwgh the highe common ſtreates, with great deſpite, and ignominie. O what a ſtrange and wonderfull ſight is this? Conſider now with thy ſelfe what thou wouldeſt thinke, if thou kneweſt ſome man of great awthoritie, and worthines, and shouldeſt ſee him led opēlie by the officiers throwghe the commō ſtreetes, with an haulter tyed about his necke, his handes manicled and faſt bounde, in a great hurlye burlye, and concourſe of people, with great claſhinge and noiſe of men of armes, and ſouldiars gardinge him: Imagine (I ſaie)

with thy ſelfe, what thou wouldeſt thinke in this caſe; and then lift vp thine eies, and beholde this Lorde, worthie of ſo greate reuerence, and honor, that had wrought ſuch wonders in that lande, that had preached ſuch diuine ſermons emonge them, whom all the ſicke and impotent perſons, did honor and reuerence, and beſought to haue remedie for all theire diſeaſes, and greiffes. Conſider now, how they leade him, as one depryued of all awthoritie, and put to open shame: partlie goinge, and partlie haled forwardes, and enforced to haſten his paſe: not in ſuch wiſe, as became a man of his gratitie, and perſonage, but as it liked the outragious furie of his vnmercifull ennemies, and the deſire they had to pleaſure the Pharaſies, who had ſo great a lōginge to haue that praie within there grypes. Conſidet our ſauiour well, how he goeth in this dolefull waie, abandoned of his owne diſtiples, accompanied with his ennemies: his paſe haſtened and diſordered: his breathe in a maner gone: his colour changed: his face chafed, and inflamed, by reaſon of his ſo quicke, and haſtie paſſage. And yet in all this euill entreatinge of his perſon, beholde the modeſt behauiour of his countenāce, the comelye grauitie of his eies, and that diuine reſemblance, which in the middeſt of all the diſcourteſies in the worlde coulde neuer be obſcured. Aſcende alſo yet a little higher, and conſider diligentlie what he is, whom thou ſeeſt thus led, and

caried awaye, with ſuch great contumelie and dishonor. This is he, that is the worde of the father: the euerlaſtinge wiſedome: the infinite vertu: the cheefe goodnes: the perfet felicitie: the true glorie: and the cleare fountaine of all beawtie. Conſider then, how for thy ſaluation and redemption, vertu is here tyed with bandes: innocēcie apprehēded: wiſdome flowted, and lawghed to ſcorne: honor contemned: glorie tormented: and the cleare welſpringe of all bewtie trowbled with weepinge, and ſorrowe. If Helie the preiſt felt ſuch an inward greiffe, when the Arcke of the teſtament was taken, that beinge aſtonished therewith, he fell from the ſeate, wherevpon he ſat, and brake his necke, and forthwith gaue vp the ghoſt? How owght a Chriſtian ſoule to be greiued, when he ſeeth the arcke of all the treaſures of the wiſedome of almightie God, led, and taken in the poſſeſſion of ſuch vnmercifull and cruell ennemies? The heauens and earthe ptaiſe him therefore, and all that is in them, for he hath hearde the cries of the poore, and hath not deſpiſed the ſorowfull bewailinges of his afflicted, that were in captiuitie, but was content to be taken captiue him ſelfe, to deliuer them out of theire thraldome, and to ſet them at libertie.

1. Reg. 4.

Pſalm. 68.

OF THOSE THAT DOE SPIRITUALLIE bynde the handes of our Sauiour Christ.

§. III.

WHEREFORE (o moſt gentle, and ſweet ſauiour) ſithence it was thy bleſſed will, and pleaſure, to be bownde, to the intēt, thou mighteſt by thy bandes looſe vs, and deliuer vs from our captiuetie: I moſt hūblie beſeech thee, euē by the bowels of thy tēder mercie, that cauſed thee to abaſe thy ſelfe after this ſort, that thou wilt not ſuffer me to cōmit anie ſuch great wickednes, as to bynde thy hādes, as the Iewes did.

For it is not the Iewes onely, that doe binde thy handes, but whoſoeuer maketh reſiſtance againſt thy holie inſpirations, and will not goe whither thou wilt gwyde, and conduct him, but refuſeth to accept that grace, which thou doeſt moſt mercifully offer vnto him.

who ſo giueth anie ſcandale to his neighbour, bindethe Christ des handes.

That man likewiſe bindeth thy handes, that geueth anie ſcandalous offence vnto his neighbour, and by his euill exāple, and nowghtie cownſell, withdraweth him from his godlie purpoſes, and ſo hindereth the good worke, that thou diddeſt beginne to worke in him.

The miſtruſtfull, and incredulous perſons alſo, doe binde O Lorde the handes of thy liberalitie, and clemencie. For like as confidence openeth the handes of thy grace: euenſo doth incredulitie, and miſtruſtfulnes cloſe them

thē vp, and binde thē: accordinge to the ſayinge of the Euangeliſt, that thou couldeſt not doe manie vertues, and miracles in thy countrie, by reaſon of the incredulitie of the inhabitantes therein. *Math. 13.*

Moreouer, the vngratefull, and negligent perſons, do binde thy handes o Lorde, and doe put an impediment to let the workinge of thy grace: the one, becauſe they render not thankes vnto thee, for the grace, they haue receaued: and the other, becauſe they will not vſe the grace, that is geuen vnto them, but doe keepe it idell, and vnoccupied, without takinge anie benefite, or commoditie of the ſame. The vngratefull and negligente perſones doe bynde Chriſtes handes.

Laſt of all, thoſe that become vainglorious, and prowde, by reaſon of the graces, thou haſt geuen them, doe alſo moſt ſtrongelie binde thy handes. For by this offence they make themſelues altogether vnworthie of thy grace. Wherefore it is not reaſon, that thou ſhouldeſt continewe to be beneficiall vnto ſuch perſons, as take occaſion thereof, to become more vaine: neither is it ſemelie, that thou ſhouldeſt beſtowe the treaſures of thy grace vpon ſuch a one, as yeeldeth not to thee againe the tribute of glorie; but doth rather like a traitor, and robber, waxe inſolent, and vaunringe, with the ſame, and vſurpeth to himſelfe the right, and prerogatiue of glorie, that apperteineth vnto thee alone.

I might ſaie alſo, O Lord, that thoſe talkers, and pratles, that keepe not ſecret ſuch

conſolations, and ſpiritual fealinges, as thou geueſt them, doe likewiſe bind ethy handes: for like as wiſe, and diſcrete men, will not communicate theire ſecretes anie more vnto them, whom they haue fownde vnfaithfull in publishinge them abroade: euen ſo doeſt thou alſo manie times leaue, to make thoſe perſons partakers of thy ſecretes, who without anie cauſe doe publishe, and reueale thé to others, and take occaſion thereby, to make them ſelues more vaine.

WENSDAIE IN THE *morninge.*

THIS Daie, (when thou haſt made the ſigne of the Croſſe and prepared thy ſelfe hereunto) thou haſt to meditate vpon the preſentation of our ſauiour before the buſshopes, and Iudges. Firſt, before Annas. Secondly, before Caiphas. Thirdlie, before Herode. Fourthlie, before Pilate. And afterwardes, how he was moſt crewellie whipped and ſcourged at the piller.

All that will liue godlie in Christ Iesu, shall suffer persecution. 2. Timoth. 3. 12.

The text of the holie Euangelistes.

WHEN our sauiour was brought before Annas the highe preist, he demaunded him of his Disciples, and of his doctrine. Iesus answered him, and said; I spake openlie to the worlde, I euer

Iohn. 18.

tawght openlie in the ſinagoge, and in the temple, whither all the Iewes reſorte continually, and in ſecrete haue I ſaid nothinge. why askeſt thou me? Aske them that hearde me, what I ſaid vnto them. when he had ſpoken theſe wordes, one of the officers, that ſtoode by, ſmote Ieſus with his hande, ſayinge. Anſwereſt thou thus the high preiſt? Ieſus anſwered him. If I haue euill ſpoken, beare witnes of the euill: But if I haue well ſpoken, why ſmyteſt thou me.

And Annas ſent him bownde vnto Caiphas, where the doctours of the lawe, and the auncientes of the people were gathered together. And the highe preiſt, and the Scribes, and the whole counſell, ſowght for falſe witnes againſt Ieſus, to put him to death, but

Marc. 14.
Matth. 26.

fownde none, thowghe manie falſe witneſſes came thither, but theire witnes agree not togethier. But at the laſt, came two falſe witneſſes, and ſaid. This man ſaid. I can deſtroie the temple of God, and builde it vp againe in three daies. Then the cheife preiſt aroſe, and ſaid to him: I coniure thee, in the name of the liuinge God, that thou tell vs, whither thou be Chriſt the ſonne of God. Ieſus ſaid to him. Thou haſt ſaid it. Neuertheleſſe I ſaie vnto you, Hereafter ſhall ye ſee the ſonne of man ſittinge at the right hande of the power of God, and come in the clowdes of the heauen. Then the high preiſt rent his clothes, ſayinge: He hath blaſphemed, what needе we anie more witneſſes? Beholde, ye haue nowe

harde

hearde his blaſpemie. what thinke ye; They anſwered, and ſaid, he is worthie to die. Then ſpet they in his face, and buffeted him, and others gaue him blowes on his face, ſayinge. Areede O Chriſt, who is he, that ſmote thee.

Luc. 23. The next daie in the morninge, the whole multitude of them aroſe, and led our ſauiour vnto pilate. And they beganne to accuſe him, ſayinge: we haue fownde this man peruertinge the people, and forbiddinge to paie tribute to Cæſar: ſayinge: that he is the kinge Meſſias. And pilate aſked him ſayinge: Art thou the kinge of the Iewes? And he anſwered him, and ſaid: Thou ſaieſt it. And when he was accuſed of the cheife preiſtes, and elders, he anſwered nothinge. Then ſaid Pilate

late vnto him. Heareſt thou not, how manie thinges they laie againſt thee? But he anſwered him not to one worde, inſomuch that the preſident meruailed greatly, Then ſaid Pilate to the highe preiſtes, and to the people. I finde no fault in this man. But they were more fierce, ſayeinge: He moueth the people, teachinge throwghout all Iudea, beginninge at Galilee euen to this place.

Now when Pilate heard of Ga- *Luc. 23.*
lilee, he asked whether the man were of Galilee borne. And when he knewe he was of Herodes iuriſdiction, he ſent him to Herode, who was alſo at Ieruſalem in thoſe daies. And when Herode ſawe Ieſus, he was exceedinglie gladde. For he was deſirous to ſee him of a longe ſeaſon, becauſe he had

hearde manie thinges of him, and truſted to haue ſeene ſome ſigne done by him. The highe Preiſtes and the Scribes ſtoode forthe, and accuſed him vehementlie. And Herode with his men of warre contemned and mocked him, and putt a white garmente vpon him, and ſent him againe to Pilate.

Math. 27. And by reaſon of the ſolemnitie of the feaſte of Eaſter, the preſident was wonte then of cuſtome to deliuer vnto the people a priſoner, whom they woulde demaunde. And there was at that time a notable malefactor in priſon, called Barrabas. When they were then gathered altogether, Pilate ſaied vnto them: Whether of the two will yee that I let loſe vnto you, Barrabas, or Ieſus, that is called Chriſte? And they anſwered:

red: Not this man, but Barrabas. *Luc. 23.*
This Barrabas was caſt into priſon
for a certaine inſurrection, and
murder, committed in the cittie.
Then ſaid Pilate vnto them: What
ſhall I doe then with Ieſus, that
is called Chriſt? They cried *Matth. 26.*
all: let him be crucified. Then Pilate
tooke Ieſus,
and ſcourged him.

MEDITATIONS VPON *theſe poyntes of the text.*

MANIE thinges haſt thou (O my ſoule) this daie to contemplate, and cõſider. This daie muſt thou accompanie our Sauiour to manie ſtatiõs, vnleſſe thou intend to runne awaie with his diſciples: or ells feeleſt thy feete ouer heauie to treade thoſe pathes, which our Sauiour vowchſafed to treade for thy ſake. This daie is he browght fyue times before diuers Iudges, and for thy ſake is euill entreated in each of their howſes, and paieth that, which thou haſt deſerued. In one howſe he is buffetted: in an other ſpitted vpon: in an other mocked, and ſcorned: in an other whipped, and crowned with thornes, and condemned by an vniuſt ſentence to a moſt cruell death. Conſider whether theſe ſtations be not of force to breake and ryue thy hart, and to make thee to goe barefoote with him, with the bloude runninge about thy feete.

How our Sauiour was led to the howſe of the Bishoppe Annas.

Let vs goe then to the firſt ſtation, which was, in Annas howſe, and marcke there, how whileſt our Sauiour anſwered verie courteouſlie vnto the demaunde, that the Biſshoppe made vnto him concerninge his diſciples, and doctrine, one of thoſe wicked caytifes that

that stoode thereby, gaue him a great blowe vpon the face, sayeinge: *Answerest thou thus the Bisshope.* Vnto whom our sauiour verie gentlie answered: *If I haue spoken euill, shewe me wherein, and if I haue spoken well, why strykest thou me?* Ioan. 18.

Consider here now (ô my soule) not onelye the myldnes of this gentle answere, but also that diuine face, which beareth the print, and is chaunged verie red in colour with the force and violence of the blowe. Consider also that most constant and modest looke of his cleare eies, which were nothinge at all distempered in that so feirce and shamefull assault. Consider withall that most holie soule, that was inwardlie so humble and readie to haue turned the other cheeke, if the nawghtie wretched caitiffe had required it. O cursed and vnfortunate hande, that durst thus stryke and beraye that diuine face, before whose reuerent aspect the verie heauens doe stowpe, and bowe! At whose maiestie euen the Seraphines and all thinges created do tremble. and quake! What saweſt thou in him, that thou shouldest thus be prouoked to disfigure him, who is the liuelie Image of the glorie of the father?? What moued thee to vse this dispitefull kinde of most villeynous reproche vnto him, who is the most bewtifull emonge all the sonnes of men. Psal. 44. 3.

But this was not the lest iniurie our Sauiour suffered that night: For from the howse How our Sauiour was led to

the howſe of bishoppe Caiphas.

of Annas, they leade him to the howſe of the Biſshoppe Caiphas, whither reaſon woulde that thou shouldeſt goe with him to kepe him companie: and there shalt thou ſee the ſonne of iuſtice darkened with an Eclipſe, and that diuine countenance defiled moſt vnreuerentlie with ſpittel, which the Angells deſire to beholde. For when our Sauiour was coniured in the name of the father to tell them what he was, he anſwered treulie vnto their demaunde, as it was meete he shoulde: but thoſe wicked men that were ſo vtterlie vnworthie to heare ſuch a highe and excellēt anſwere, beinge blinded with the brightnes of ſo great light, aſſaulted him like mad dogges, and diſgorged vpon him all their malice, and furie. There each one to the vttermoſt of his power, geueth him buffettes, and ſtrokes: There they ſpitte vpon that diuine face with theire diuelishe mowthes: There they hoodwinke his eies, and ſtrike him on the face, ſcoffinge and ieſtinge at him, ſayeinge: *Areede, who hath ſmitten thee?* O merfull examuailous humilitie and patience of the ſonne of almightie God? O beawtie of the angells! Was that a face to ſpit vpon? Men vſe commōlie when they are prouoked to ſpit, to tourne awaie theire face towardes the fowleſt corner of the howſe: and is there not to be fownde in all that pallace a fowler place to ſpit in, than thy face O ſweete Lorde? O earthe, and aſshes, why doeſt thou not humble thy ſelfe

1. Pet. 1. 12.

A woūderfull example of humilitie, and patience in our Sauiour.

at

at this ſo wounderfull example? How is it that there shoulde yet remayne in the worlde anie token of pryde, after this ſo great and meruailous example of humilitie? Almightie God holdeth his peace whileſt he is ſpitted vpon, and buffetted; the angelles and all creatures holde theire handes, and reuenge not the iniuries done vnto theire creator, beholdinge him thus contemned and reuyled with moſt diſpitefull reproche, and villanie: and yet thou beinge a poore feelie miſerable worme, turmoileſt the worlde vp ſide downe, with malicious chydinge, brawlinge, and fightinge, in caſe thou be but touched in anie ſmalle poynte apperteyninge to thy eſtimation? Why wondereſt thou (ô man) to ſee Almightie God thus beaten, and euill entreated in the worlde ſith the verie cauſe of his comminge was to cure the pryde of the worlde? If the sharpenes of the medecine doe cauſe thee to wonder, conſider the greatnes of the wounde, and thou ſhalt ſee, that ſech a wounde required ſo sharpe a medecine as this was: eſpeciallie conſideringe that all this notwithſtandinge, the wounde is not yet whole. Thou wondereſt to ſee how almightie God hath humbled himſelfe: And I wonder to ſee thee (for all this example) ſo prowde and inſolent in all thy talke, dealinges, and behauiour, ſeinge almightie God hath ſo humbled himſelfe, to teache thee to be hũble. Thou wondereſt to ſee almightie God thus to abaſe himſelfe vnder

the duſt of the earthe, and I wonder to ſee, that duſt and earthe for all this aduaunceth it ſelfe aboue the heauens, and woulde be honoured aboue almightie God himſelfe.

How is it then, that this ſo wonderfull example ſufficeth not to ſubdue the pryde of the worlde? The humilitie of Chriſt was ſufficient to ouercome the harte of God, to procure his fauour, and to make him become gentle and mylde towardes vs. And ſhall it not ſuffice to ouercome thy harte, and to make it humble and meeke? The angell ſaied to the Patriarcke Iacob: *Thou ſhalt no more be called Iacob, but Iſraell ſhalbe thy name. For ſeinge thou haſt bene mightie againſt God, how much more ſhalt thou be mightie againſt men?* If then the humilitie and meikenes of our Sauiour Chriſt preuailed againſt the furie, and wrathe of almightie God: why doth it not preuaile againſt our pride? If it were able to pacifie and appeaſe ſo mightie a hart, as the hart of almightie God, beinge then angrie with vs, why doth it not alter and mollifie our ſtubborne hartes? Suerly I am at my wittes ende, and verie much aſtonished, yea it paſſeth my reaſon to conſider how this ſo great patience ouercommeth not thy anger, how this paſſinge great abaſinge aſwageth not thy pride, how theſe violent buffettes beate not downe thy preſumption, and how this deepe ſylence emonge ſo manie iniuries, is not of force to make thee leaue of thy quarrelinges, and troubleſome ſewtes in lawe, where-

Gen. 32. 28.

with

with thou vexeſt and turmoyleſt thy neighboures about the vile mucke and tranſitorie pelfe of this worlde. It is a meruailous great wonder to ſee how almightie God would by meanes of theſe ſo terrible iniuries ouerthrowe the kingdome of our pride: and it is alſo greatlie to be meruailed at, that notwithſtandinge all this, there remaineth yet a freshe liuelie memorie of Amelec vnder the heauens, and that to this daie the relikes of this wicked generation, doe for all that remayne, and continewe. 4. Reg. 15.

Now therefore ô ſweete Ieſus I beſeech thee to cure in me with the example of thy great humilitie, the follie of my vaine arrogancie, and pryde. And forſomuch as the greatnes of thy woundes doe geue me playnlie to vnderſtand, that I haue great neede of a helper, let it euidently appeare by the operation of thy grace and remedie in me, that I doe now preſentlie enioye the benefit of the ſame.

OF THE

OF THE VEXATIONS AND TROVBLES OVR SAVIOVR SVFFERED the night before his Paſſion: and of the denyall of S. Peter.

§. II.

CONSIDER after this, what troubles our ſauiour ſuffered in that dolefull nighe, when the ſouldiars that had him in cuſtodie, mocked and lawghed him to ſcorne (as S. Luke ſaieth) and vſed as a meane to paſſe awaie the ſleepines of the night, to ſcoffe and ieſte at the Lorde of maieſtie. Conſider now (ô my ſowle) how thy ſweete ſpowſe is ſet here as a marcke, to receiue all the ſtrokes and buffettes they could geue him. O cruell night! O vnquiet night, in which thou (O good Ieſus) tookeſt no reſt at all, neither did the ſouldiars repoſe them ſelues, but accompted it euen a paſtyme and recreation to vexe, and torment thee! The night was ordeined for this ende, that all creatures shoulde therein take theire reſt, and that the ſenſes and members that are wearied with the toyles and labours of the daie, might be refreſshed, and relieued: but theſe wicked men vſe it now as a fit tyme to tormente all thy members, and ſenſes, ſtrykinge thy bodie, afflictinge thy ſoule, bindinge thy handes, buffettinge thy cheekes, ſpittinge in thy face, and lugginge thee by the eares, that at ſuch time as all members are wonte to take theire reſt, all

Luc. 22. 63.

all thy members might be in great paine, and trouble. O how farre do theſe mattins differre from thoſe, which the orders of angells ſounge at the ſame time in heauen vnto thee! There they ſynge, Holie, Holie: but here theſe caitifes crie out: put him to death: put him to death, crucifie him, crucifie him. O ye angelles of Paradiſe, that heard both theſe voices, what thoughte ye, when ye ſawe him ſo deſpitefullie contemned in earthe, whom yee honoure with ſo greate reuerence in heauen? What thought ye, whé ye ſawe almightie God himſelfe ſuffer ſuch deſpites euen for theire ſakes, who did all this villanie vnto him? Who hath euer heard of ſuch a kinde of charitie, that one woulde ſuffer death to deliuer the verie ſame perſons from death, that were the procurers of his death? Aſſuredlie, the malice of man coulde not anie further extende it ſelfe in committinge a more wicked deede, than thus to preſume to laie handes vpon almightie God him ſelfe: neither coulde the goodnes and mercie of almightie God appeare more plainlie in anie thinge, than in this, that he was content to ſuffer ſuch a cruell death for that verie creature that conſpired his deathe.

The painfull griefes and turmoyles of this troubleſome night were increaſed farre the more by the denyall of S. Peter. For he, who was ſo familiere a frende of our Sauiour: he, whom our Sauiour choſe to ſee the glorie of his transfiguration; and he, who aboue all

Of the denyall of S. Peter.

Christ promised S. Peter in Math. 16. verſ. 18. that he woulde buylde his Church vpon him. And in Luke 22. verſ. 32. he was bid (after he shoulde repent his denyall) to confirme his brethren. And in Iohn. 21. verſ. 17. Christ after his reſurrection made S. Peter paſtor of all his sheepe.

the reſt of his Apoſtles was honoured and choſen by our Sauiour, to haue the principalitie and cheife rule of the whole Chriſtian Churche: this verie cheife Apoſtle (I ſaie,) firſt before all others, not once, but three ſeuerall tymes together, euen in the verie preſence of his Lorde and maſter, ſweareth and forſweareth that he knoweth him not, and that he wiſt not who he is.

O Peter, is he that ſtandeth there by thee ſo wicked a man, that thou accompteſt it ſo great a shame onelie to haue knowen him? Conſider, that this is a condemnation of him by thee, before he be condemned by the high preiſtes: ſithence by this deniall thou geueſt the worlde to vnderſtande, that he is ſuch a maner of man, that euen thou thy ſelfe doeſt accompt it as a greate reproche and dishonour vnto thee, euer to haue knowen him. Now what greater iniurie coulde be done than this?

Our Sauiour then hearinge this deniall turned backe, and behelde Peter, and caſt his eies vpon that sheepe, which there was loſt from him, O looke of wounderfull vertue! O ſilent looke, but yet full of miſterie, and ſignification! Peter vnderſtode right well the langwage and voice of that looke, and althowgh the crowinge of the Cocke was not able to awake his ſpirites, yet was this able, as indeede it did. For the eies of our Sauiour Chriſte doe not onelie ſpeake, but alſo worke, as it plainlie

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appeared by the teares of Peter, which albeit thy gushed from the eies of Peter, yet did they much more procede from the looke and eies of Chriſte.

Wherefore when thou shalt at anie time awake againe out of thy ſinfull lyfe, and with greife and ſorowe call thy ſinnes to minde, wherein thou haſt offended almightie God, thou muſt vnderſtande, that this benefit proceedeth from the mercifull eies of our Lorde, which doe then looke vpon thee. The Cockes had alreadie crowed, but Peter remembred not himſelfe, becauſe our ſauiour had not as yet looked vpon him. But when our Sauiour Chriſt looked vpon him, then he remembred him ſelfe, and repented and bewailed his offence. For the eies of Chriſt doe open our eies, and thoſe are the eies that doe awake ſuch as are a-ſleepe.

The holie Euangeliſtes S. Mathew and S. Luke ſaye, that Peter went out forthwith, and wept bitterlie: to geue thee to vnderſtande, that it is not enowghe for thee to be ſorie, and bewaile thyne offence, but that it is requiſite alſo to auoyde and eſchewe the verie place and occaſion of ſinne. For otherwiſe to lamente and be ſorie alwaies for thy ſinnes, and alwaies to reiterate and commit the ſame ſinnes againe, is to prouoke alwaies the wrathe and anger of almightie God againſt thee.

Matth. 26. 75. Luc. 23. 62. Peter after his deniall of Chriſte wente forthewith out of the place, and wepte bitterlie.

And note well and diligentlie this poynt eſpeciallie, that the principall ſinne that Peter

A diſciple of Chriſt

Muſt not be ashamed, nor afeard, openlie to confeſſe Chriſt, and his Catholike religion.

has committed, was for that he shronke backe, and feared to be accompted one of Chriſte his diſciples: and in this his doinge he is ſaied to haue denied Chriſte. Now if this be to denie Chriſte, how manie Chriſtians (trowe ye) maye ye now finde in the worlde, that doe after this ſorte denie Chriſt? Alas! how manie be there at this daye that refuſe to confeſſe their ſynnes, to communicate, to praye, to talke of God, and of ſpirituall matters, to vſe conuerſation with ſuche as be good, and vertuous, and to ſuffer iniuries, and trowbles, becauſe the worlde houlde not the leſſe eſteeme them, or haue them in contempte for the ſame? And what is this els but euen to be ashamed to appeare to the worlde to be a diſciple of Chriſte, and a keper of his commaundementes? And what is this els, but to denye Chriſte, as S. Peter denied him, when he was ashamed to be accompted his diſciple? What other thinge maie thoſe that behaue them ſelues after this ſorte hope and looke for at the dreadfull daie of Iudgment, but that punishement and ſentence threatened by our ſauiour Chriſte himſelfe: ſayeinge: *He that is ashamed to be accompted my diſciple before men, the ſonne of the virgin wilbe ashamed to acknowledge him as one of his, when he shall come in his maieſtie, and in the maieſtie of the father, and his holie Angells.*

Luc. 9. & 12. Matth. 10. Marc. 8. 2. Tim. 2.

HOW

HOW OVR SAVIOVR WAS BROWGT BEFORE KINGE Herode, and mocked and accompted for a foole by him and his courtiers.

If the world hate you know you that it hath hated me before you. And you shal stande before presidents and kinges for my sake for a testimony vnto them. Mat. 10.

WHEN this painfull and trouble some night was ended, they led our Sauiour forthwith to the howse of Pilate the president. And Pilate (vnderstandinge that he was borne in Galilee) sent him vnto Herode, that was kinge of that countrie, who tooke him

for a foole, and as ſuch a one canſed him to be appareiled in a white garmente, and ſo returned him backe to Pilate againe,

Whereby it appeareth, that our Sauiour was taken in this worlde, not onelie for a malefactor, but alſo for a verie foole. O miſterie worthie of great reuerence! The principall vertue of a Chriſtian man is not to make anie accompte of the iudgementes and reputations of the worlde. Wherefore thou haſt here (good Chriſtian brother) an occaſion geuen thee, whereby to learne this heauenlie philoſophie, and by this example to comforte thy ſelfe, whenſoeuer thou ſhalt ſee thy ſelfe to be vniuſtlie deſpiſed, mocked, and perſecuted of the worlde. For the worlde cannot doe thee anie iniurie, nor beare falſe witnes againſt thee, but it hath done the like vnto our Sauiour Chriſte before. He was accompted as a malefactor, and ſtirrer of ſedition, and for ſuch a one they accuſed him before the iudges, and accordinglie demaunded ſentence of deathe vpom him: He was taken to be a nigromancer, and as one poſſeſſed with a deuill, and ſo they ſaied, *That in the power of Belzebub he caſt out diuelles:* He was taken for a glutton, and great eater, and ſo they reported him, ſayeinge: *Beholde this man is a glutton, and a drincker of wyne.* He was taken for a man of euill behauiour, and as one that kepte euill companie, ſayeinge: *That he kept compagnie with publicans, and ſinners, and that he did eate with them.*

Our ſauiour Chriſte is a good exãple vnto vs, not to make anie accõpte of the iudgementes andeſtimations of the worlde.

Luc. 23. 2.

Luc. 11. 15.

Math. 9. 34.

Math. 9. 34.

Math. 11. 19.

Ioan. 8. 48.

Marc. 2. 7.

them. He was taken as one, that was come of a wicked generation, and of a nawghtie race: and ſo they tearmed him; ſayeinge: *Thou art a Samaritaine, and art poſſeſſed with a deuill*: He was taken for an hereticke, and blaſphemer: and ſo they ſaid, that he made him ſelfe God, and forgaue ſynnes as God. There wanted nothinge els, but after all this, to accompt our Sauiour as a foole, and ſo is he now taken: And that not of euerie common perſon, but euen of the rufflinge nobilitie, and gentilmen, yea and of the chieffeſt counſellors, magiſtrates, and officers, in kinge Herodes cowrt. And ſo they apparell our Sauiour like a foole, that he might be alſo taken of all men for ſuch a one. O wounderfull humilitie of our ſweete ſauiour Chriſte? O example of all vertu? O comfort of all troubled, and perſecuted Catholickes? Wherefore o thou Chriſtian, that art perſecuted by Turkes, Moores, or Hereticke, for thy publicke zealous profeſſion of the Catholike religion, be of good comfort, as a trewe Chriſtian ought to be, in bearinge patientlie, and willinglie thy croſſe in this worlde, as a faithfull diſciple of our Sauiour Chriſte. And to the intent thou maiſt make the leſſe accompte of the iudgmentes, and eſtimations of the worlde, and verie euidentlie perceiue, how foolishe, and franticke the worlde is, in his ſayeinges, doinges, opinions, and iugdmentes, fixe thyne eyes vpon this liuelie purtraiture of all vertues: looke vpon this

A ſinguler cõfort for al troubled and perſecuted Catholickes.

generall comforte of all miſeries: and beholde here, how the wiſedome of almightie God is holden for follie: vertu for vice: truthe for blaſphemie: temperance for glottonie: the peace maker of the worlde, for a ſeditious diſturber of the worlde: the reformer of the lawe, for a breaker of the lawe: and the Iuſtifier of ſinners, for a ſinner, and a follower of ſinners.

In all theſe goinges, and comminges, and in all theſe demaundes, and anſweres made befor the Iudges, conſider diligentlie, and note the conſtancie, and modeſtie of our ſauiour: the grauitie of his countenance: and the integritie of his minde: which was neuer ouercome, nor once diſmaied, for all theſe great conflictes. And when he ſawe him ſelfe in the preſence of ſo many officers, and Iudges, ſittinge in theire Iudgmente ſeates: when he ſawe him ſelfe in the middeſt of ſo manie iniurious villanies, and furious blowes, and in ſuch a confuſion of outcries, and clamowrs, thundered out vehementlie by the accuſers, and conſpirers of his death: when he ſawe him ſelfe in ſuch a thronge of outragious and cruell ennemies, his death and Croſſe ſtandinge (as it were) preſente before his face: when our ſauiour (I ſaie) ſawe himſelfe thus toſſed, and turmoyled, vp, and downe, with ſo manye tempeſteous waues, and bluſteringe ſtormes of all aduerſitie, and perſecution, it was wonderfull to beholde his conſtancie, his

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patience, and his temperance, inſomoche as what ſo euer he did, or ſpake, made a plaine demõſtration of a noble harte, and couragious minde in him. There came no one bitter, or sharpe worde, out of his mowthe: He neuer yeelded, or ſubmitted himſelfe ſo much as to frame anie maner of ſupplication, or intreatie to his ennemies for his life: neither shed he anie one teare, or made anie lamentation vnto them, in that behalfe. But in all pointes, and reſpectes, he obſerued ſuch a comelie grauitie, and maieſtie, as was ſeemelie for the dignitie of ſo highe, and worthie, a perſonage. What ſylence kept he emonge ſo manie, and thoſe ſo falſe accuſations? How circumſpecte was he in his wordes, when ſo euer he ſpake? How wiſelie behaued he him ſelfe in all his anſweres? To conclude, ſuch was the forme and showe of his countenance, and minde, in theſe his trowbles, that euen that alone, with out anie further teſtimonie might haue ſuffiſed to iuſtifie his cauſe, if the groſſenes of theſe wicked, and malitious vnderſtandinges, had bene able to conceaue the highnes, and excellencie, of ſuch a proofe.

OF THE CREWELL SCOVRGINGES AND WHIPPINGE OF our Saviour at the pillar.

Communicating with the passions of Christ be glad, that in the exultation of his glorie you may be glad also reioycing. 1 Pet. 4.

§. III.

AFTER all these iniuries, consider what scourginges and whippinges our Saviour suffered at the pillar. For when the Iudge perceaued that he was not able to pacifie the furious rage of those his

his moſt cruell ennemies, he determined to punnishe our ſauiour with ſuch a ſeuere kinde of punnishement, as might ſuffice to ſatisfie the malicious outrage of ſuch cruell hartes, that they beinge contented therewith, shoulde ceaſe and ſeeke no more after his deathe.

This is one of the greateſt, and moſt wonderfull ſightes, that euer was ſeene in the worlde. Who woulde euer haue thowght, that whippes, and laſshes, shoulde haue bene laide vpon the shoulders of almighrie God. The Prophet Dauid ſayeth: that the place of thy habitation o Lorde is moſt highe, and that there shall none euell approche neere vnto thee: he ſaieth that there shall no whippe be felt in thy tabernacle. Now what thinge is farther from the highe maieſtie and glorie of almighrie God, than to be villaynouſly whipped, and ſcourged? This is ſuerlie a ponnishement rather for bondſlaues, and thieues: yea it was accompted generallie ſo vyle, and infamous, that in caſe the offendor were a Citezen of Rome, though his offence were neuer ſo haynous, he was thereby quitte, and exempted, from that moſt ſlauishe, and viſkynous kinde of punnishement. All which notwithſtanding, beholde here, howe the Lorde of the heauens, the creator of the worlde, the glorie of the angells, the wiſdome, power, and glorie of the chriuinge God, vowcheſafeth for our ſakes to be punnished

Pſalm. 90.

with whippes, and ſcourges? Certainlie I doe beleue, that all the orders of angells were wholie amaſed, and aſtonished, when they behelde this ſo ſtrange, and wonderfull ſight: and that they adored and acknowlekged the vnſpeakeable goodnes of almightie God, which was verie manifeſtlie diſcouered vnto them in this acte. Wherefore, if they filled the aier with highe lawdes, and praiſes, vpon the daie of his natiuitie, when as yet they had ſeene nothinge els, but onelie the ſwadlinge clowtes, and the manger, where he was layde: What did they now (trow ye) when they behelde him ſo villainouſlie and moſt cruellie whipped, and ſcourged at the pillar. Conſider thou therefore (o my ſoule) vnto whom this bnſines apperteyneth much more, than to the angelles: Conſider I ſaye, how much more oughteſt thou to be inwardly moued in thy verie hart, with this ſo wonderfull, and moſt pietifull dolefull ſight of thy ſweete ſauiour, and to acknowledge vnto him much more humble thanckes, and prayſes, for his ſo paſſinge great loue shewed hereby vnto thee. Luc. 2.

Goe now therefore, and enter with thy ſpirite into Pilates conſiſtorie, and carrie with thee great ſtore of teares in a readines, which in that place shalbe verie nedefull, to bewaile ſuch thinges, as there thou shalt both heare, and ſee. Conſider on the one ſide, with what rudenes thoſe cruell, and blouddie tormentors, doe ſtrippe our Sauiour of his garmentes:

mentes: and ſee on th'other ſyde, with what humilitie he ſuffereth himſelfe to be ſtripped by them, neuer ſo much as once openinge his mowthe, or anſweringe one worde to ſo manie deſpitefull ſcoffes, and blaſphemous ſpeaches, as they vttered there againſt him. Conſider alſo, what haſt they make to bynde that holie bodie to a pillar, that beinge faſt bounde, they might fetche theire full ſtrookes more at pleaſure, and ſtryke him where, and how they liſt? Conſider, how the Lorde of angelles, ſtandeth there poſt alone, emonge ſo manie cruell tormentors, haueinge on his parte neither frynde, nor acquaintance to entreate, or defende him from iniurie: no not ſo muche as eies to take compaſſion vpon him. Marcke now with what furious cruelrie they beginne to diſcharge theire whippes and ſcourges vpon his moſt tender fleshe, and how they laie on laſshes vpon laſshes, ſtrookes vpon ſtrookes, and woundes vpon woundes.

There mightest thou ſee that ſacred bodie, ſwollen with wheales, all blacke, and blewe, the skinne rented and torne, the blowde guſshinge out, and ſtreaminge downe on euerie ſide, throwghout all partes of his bodie.

But aboue all this, what a pittiefull ſighte was it to beholde that ſo greate, and deepe open wounde, that was geuen him vpon the shoulders, where cheiflie all theire laſhes and ſtrookes did light? Verelie I am perſwaded, that that wounde was ſo large, and deepe,

that if they had laid on a little longer, they had discouered the white bones, betwene the blouddie fleshe, and made an ende of his holie life at the pillar, before he had come to the Crosse. To be short, they so strooke, and rente, that most amyable, and bewtifull bodie: they so boũde him, and laid on such loade
Deut. 25. of stry pes, and lasshes, vpon him: they so tormented and filled his blessed bodie, with most cruell stroakes and woundes, that he had now cleane lost the forme, and shape, he had before: yea (and to saie further) they so fowlie disfigured him, that he scarselye seemed to haue the shape of a man. Consider now o my soule, in what a dolefull plight that goodlie and bashefull yonge man stoode there, beinge as he was in that pitriefull case, so euill intreated, so reprochefullie vsed, and set out so nakedlie to the vtter shame of the worlde. Beholde, how that most tender, and bewtifull fleshe, yea euen the flower of all fleshe, is there most cruellie rente, and torne in all partes of it.

The lawe of Moyses cõmaunded, that malefactors shoulde be beaten with whippes, and that accordinge to the qualitie of theire offences, so shoulde the nomber of the lasshes be: Howbeit with this condition, that they shoulde neuer passe fowertie lasshes, to the ende (saieth the lawe) that thy brother fall not downe before thee, fowlie torne and mangled: seeminge to the lawe maker, that to exceede

ceede this nōber, was a kinde of punishement ſo cruell, that it coulde not ſtande with the lawes of brotherlie loue. But againſt thee (o good Ieſus,) that diddeſt neuer breake the lawe of iuſtice, were broken all the lawes of mercie: yea, and that in ſuch ſorte, that in ſteede of fowertie laſhes, they gaue thee fiue thouſande, and aboue, as manie holie fathers do teſtifie. If then a bodie woulde ſeeme ſo fowlie beraied, beinge ſcourged not paſſinge with fowertie ſtrypes: in what plight was thy bodie my ſweete Lorde, and ſauiour, beinge ſcourged with aboue fiue thouſande ſtrypes? O ioye of the angells, and glorie of the ſainctes, who hath thus disfigured thee? Who hath thus defiled thee with ſo manie ſpottes, beinge the verie glaſſe of innocencie? Certaine it is o Lorde, that they were not thy ſinnes, but myne, not thy robberies, but myne, that haue thus cuill intreated thee. It was euen loue, and mercie, that compaſſed the aboute, and cauſed thee to take vpon thee this ſo heauie a burden. Loue was the cauſe, why thou diddeſt beſtowe vpon me all thy benefittes: and mercie moued thee, to take vpon thee all my miſeries. Wherefore, if loue, and mercie, haue cauſed thee to enter into theſe ſo cruell, and terrible conflictes? Who can now ſtande in dowte of thy loue? If the greateſt teſtimonie of loue, be to ſuffer paines for the beloued, what els are each one of thy paines, but a ſeuerall teſtimonie of thy loue?

The loue and mercie of our Sauiour towardes vs, moued him to ſuffer ſuche cruell paynes.

What els are all theſe woundes of thyne, but as it were certeine heauenlie voyces, that doe all preache, and proclaime vnto me thy loue, and require me, to loue thee againe. And if the teſtimonies be ſo manie, as the ſtrypes, and blowes were, that thou ſufferedſt for my ſake, who can then put anie dowte in the proofe, beinge as it is ſo playnelie auowched, ād proued, by ſo manie witneſſes? What meaneth then this incredulitie of myne, that is not yet conuinced with ſo manifolde and ſo great argumentes. S. Iohn the Euangeliſt wondered at the incredulitie of the Iewes, for that our Lorde wrowght ſo manye miracles emonge them, for confirmation of his doctrine, and they neuertheleſſe woulde not beleue in him. O holie Euangeliſte, wonder no more at the incredulitie of the Iewes, but rather at myne. Forſomuch as to ſuffer paines is no leſſe argument to cauſe me to beleue the loue of Chriſte, than is the worckinge of miracles to cauſe me to beleue in Chriſt. If then it be a greate wonder, that after ſo manie miracles wrowghte by our ſauiour Chriſte, his wordes are not yet beleued: how muche more wonderfull is it, that hauing ſuffered for our ſakes aboue fiue thouſande ſtrypes, we beleue not yet that he loueth vs.

Eche one of our ſauiours paynes be a ſeuerall teſtimonie of his loue towardes vs.

Ioan. 12.

But what ſhall we ſaie, if to all theſe ſtrookes, and woundes, which he receaued for vs at the pillar, we adde moreouer all the other paines

paines, and trauaylles of his whole life, all which proceeded of loue? What brought thee downe o Lorde from heauen vnto the earthe, but onelie loue? What thinge pulled thee out of thy fathers boſome, and layde thee in thy mothers wombe? What thinge cauſed thee to take the garmente of our fraile nature vpon thee, and to become partaker of our miſeries, but onelie loue? What thinge placed thee in an oxe ſtaulle, and ſwaddeled thee in a manger, and chaſed thee into ſtrange coũtreis, but onelie loue? What thinge made thee to carrie the yooke of our mortalitie for the ſpace of ſo manie yeares, but onely loue? What thinge made thee to ſweate, to traueill, to watche, to continewe wakinge all the longe nighte, and to paſſe ouer bothe ſea, and lande, ſeakinge after loſt ſoules, but onely loue? What thinge bounde Sampſon hande and foote, shaued his heare, ſpoyled him of all his force, and cauſed him to be mocked, and ſcorned, of his ennemies, but onelie the loue of his ſpouſe Dalida? And what thinge hath bounde thee our true Sampſon, and shaued thee, and *Iudic. 16.* ſpoyled thee of thy force, and ſtrengthe, and geuen thee into thyne ennemies handes, to be ſo reprochefullie lawghed, ſpitted, and ſcoffed at, but onelie the loue, that thou beareſt vnto thy ſpouſe the Catholicke Churche, and vnto each one of our ſoules? Finallie, what thinge hath brought thee to be crucified vpon the tree of the croſſe, there to ſtan-

de ſo cruellie tormented from toppe, to toe; thy handes nailed, thy ſyde opened, thy members racked one from an other, thy bodie all of a goore bloude, thy vaines exhauſted, and voide of bloude, thy lippes pale, and wanne, thy tonge bitter: to be shorte, all thy bodie wholie rente, and torne? What thinge coulde haue wrought ſuch a moſt cruel fowle mangelinge, and boucherie of thee, as this was, but onely loue? O paſſinge great loue? o gratious loue? o loue, ſeemelie for the great vnſpekeable mercie, and infinite goodnes of him, who is infinitlie good, and louinge, yea wholie loue.

Hauinge therefore ſo great, and ſo manie teſtimonies of thy loue (o my ſweete Lorde, and ſauiour) as theſe be, how can I but beleue, that thou loueſt me? Sith it is moſt certeine, that thou haſt not changed that moſt charitable louinge harte, beinge now in heauen, which thou haddeſt when thou diddeſt walke here vpon the earthe? Thou art not like that cuppe bearer of kinge Pharao, who when he ſawe him ſelfe in proſperitie, forgat his poore friendes, that he had left in priſon: but rather the proſperitie, and glorie, that thou doeſt now enioye in heauen, moueth thee to haue greater pittie, and compaſſion, vpon thy children, whom thou haſt lefte here in earthe. Now then, ſith it is certaine, that thou loueſt me ſo much, as I ſee verie euidentlie thou doeſt, why doe not I loue thee againe?

Geneſis 40.

why

why doe not I put my whole truſt, and affyance, in thee? why doe not I eſteeme my ſelfe verie happie, and riche, hauinge euen almightie God him ſelfe, ſo conſtante, and louinge a frynde vnto me? It is vndowtedlie a great wonder, that anie thinge in this life dothe make me carefull, and heauie, hauinge on my ſyde ſo riche, and ſo mightie a louer, throwghe whoſe handes all thinges doe paſſe.

THVRSDAIE morninge.

THIS daie, (when thou haſt made the ſigne of the Croſſe, and prepared thy ſelfe hereunto) thou haſt to meditate, and conſider: How our Sauiour was crowned with thornes: how Pilate ſaid of him to the people, ECCE HOMO: Behold the man: and how he bare the Croſſe vpon his shoulders.

Christ also suffred for vs leauing you an example that you may followe his steppes. 1. Pet. 2. 21.

The text of the holie Euangelistes.

Matth. 27. Marc. 15.

WHEN our Sauiour had bene thus whipped ād scourged, the souldiars of the president tooke him into the common haull, and there gathered about him the whole bande. And they

they ſtripped him, and put vpon him a purple roobe, and platted a crowne of thornes, and put it on his head, and a reede in his right hande. And they bowed theire knees before him, and mocked him, ſayeinge: Haile o kinge of the Iewes: and ſpitted vpon him, and tooke the reede, that he helde in his hande, and ſmoote him on the head therewith. Then Pilate *Iom. 19.* went forthe againe, and ſaid vnto them: Beholde I bringe him forthe to you, that ye maie knowe, that I finde no faulte in him at all. Then came Ieſus forthe, wearinge a crowne of thornes, and a purple garmente. And pilate ſaid to them: Beholde the man. Then, when the highe preiſtes, and officers, ſawe him, they cried ſayeinge: Crucifie him, Crucifie

him: Pilate ſaid vnto them. Take ye him, and crucifie him. For I finde no faulte in him. The Iewes anſwered, and ſayed: we haue a lawe, and by our lawe he owght to die, becauſe he made him ſelfe the ſonne of God. Then when Pilate hearde that worde, he was the more afraied, and wente againe into the common hall, and ſaid vnto Ieſus. Whence art thou? But Ieſus gaue him no anſwere. Then ſaid pilate vnto him. Speakeſt thou not vnto me? knoweſt thou not, that I haue power to crucifie thee, and haue power to looſe thee? Ieſus anſwered: Thou couldeſt haue no power at all againſt me, except it were geuen thee from aboue: Therefore he that deliuered me vnto thee, hath the greater ſinne. From thence forthe Pilate

late ſowght to looſe him. But the Iewes cried out, requiringe to haue him crucified, and theire cries preuailed. And Pilate determined to accomplishe theire requeſte. And he let looſe vnto them him, *Luc. 23.* that for an inſurrection, and murder, was caſt into priſon, whom they deſired, and deliuered Ieſus vnto them, to doe with him, what they woulde.

And they tooke Ieſus, and led *Ioan. 19.* him awaie. And he bare his Croſſe, and came into a place, that was called Caluarie. And there folo- *Luc. 23.* wed him a great multitude of people, and of women, which bewayled, and lamented him. But Ieſus turned backe vnto them, and ſaid: Daughters of Ieruſalem weepe not for me, but weepe for your ſelues, and for your children.

For beholde, the daies will come, when men shall saie. Blessed are the barren, and the wombes that neuer bare, and the pappes that neuer gaue sucke. Then shall they beginne to saie to the mountaines: Falle vpon vs: and to the hilles: Couer vs. For if they do these thinges to the greene tree, what shalbe done to the drye?

ME-

MEDITATIONS VPON theſe poyntes of the text.

COME forthe O yee dawghters of Sion, and beholde kinge Salomon with the crowne, wherewith his mother crowned him at the daie of his eſpouſals, and vpon the daie of the ioyefulnes of his harte, O my ſoule, what doeſt thou? O my harte. what thinkeſt thou? O my tounge, how is it, that thou arre become domme? What harte is not broken? What hardnes is not mollified? What eies can abſteine from teares, and lamentation, beholdinge ſuch a pittiefull and dolefull ſight, as this is? O my moſt ſweete ſauiour, and redeemer, when I open myne eies, and doe beholde this dolorous Image, which is here ſet before me, how is it, that my harte doth not euen cleaue and rente in ſunder, for verie anguiſhe and griefe? I ſee the moſt tender head of my Lorde, and ſauiour, pearced with crewel thornes, at whoſe preſence the powers of heauen do tremble, and quake: I ſee his diuine face ſpitted vpon, and buffeted: I ſee the lighte of his goodlie brighte forehead, obſcured: I ſee his cleare eies dimmed, or rather blinded with showers of bloude: I ſee the ſtreames of bloude, tricklinge downe from his head: which faulle ouer

ouer his eies, and ſtayne the bewtie of his diuine face. How happeneth it (o Lord,) that the cruell whippinges, thou diddeſt ſuffer before, and the death that enſueth, and the great quantitie of bloude that was ſo cruellie shed, did not ſuffice, but that the sharpe thornes alſo shoulde now perforce let out the bloude of thy head, which the whippes and ſcourges before had pardoned? If thou diddeſt receaue thoſe reproches, and buffettes, to make ſatisfaction by them for ſuch blowes, and buffettes, as I through my ſinnes haue laid vpō thee, haddeſt thou not receaued enowghe of them all the nighte before? If thy death alone was ſufficiente to redeeme vs, what neded ſo manie kindes of moſt shamefull villanies, and reproches? To what ende were all theſe newe inuentions, and ſtrange deuiſes of contemptes and mockeries? Who hath euer heard, or red of ſuch a kinde of crowne? or of ſuch maner of tormentes? Out of what harte came this newe inuention into the worlde, that one punnishement shoulde ſerue in ſuch wiſe as both to tormente a man, and withall to diſhonor him? Were not thoſe cruell tormentes ſufficiente, that had bene vſed in all former ages, but that they muſt alſo inuent theſe newe and ſtrange punnishementes at the time of thy moſt bitter paſſion? I ſee well (ô Lorde) that theſe ſo manifolde iniuries were not neceſſarie for my redemption, (for euen one onelye droppe of thy moſt pre-

rious bloudie was ſufficient for the ſame,) how beit it was verie conuenient, that they ſhoulde be ſo manie, and ſo greate, that thou mighteſt thereby declare vnto me: the greatnes of thy loue, and by meanes of them lincke me vnto thee with chaynes, and fetters of perpetuall bonde, and dewtie, and confounde the gaye braueries, and fonde showes of my pride, and vanities, and teache me thereby to deſpiſe the pompe, and glorie of the worlde.

The cauſes why our ſauiour woulde ſuffer ſo manyfolde paynes, and iniuries, for our redemption.

Wherefore ô my ſoule, that thou maiſt conceaue, and haue ſomme feelinge of this ſo dolefull paſſage, ſet firſt before thyne eies, the former and ſhape of this Lorde, and withall the excellencie of his vertues: and then incontinentlie tourne thy ſelfe, and beholde him in ſuch pitiefull ſorte, as he is here repreſented vnto vs. Conſider therefore the greatnes of his former beawtie: the modeſtie of his eies, the ſweetenes of his wordes, his awthoritie, his meeknes, his mylde behauiour, and that goodlie countenance of his, ſo full of grauitie, and reuerence. Beholde how humble he was towardes his diſciples: how faire ſpoken towardes his ennemies: How ſtowte towardes the prowde: How ſweete towardes the meike: and how merciſull towardes all ſortes of perſons. Conſider how mylde he hath alwaies bene in ſufferinge, how wiſe in anſweringe, how pittiefull in his iudgemētes, how merciſull in receauinge ſinners, and how free, and bountiefull in perdoninge theire offences.

When thou haſt thus beholden our Sauiour and delighted thy ſelfe with beholdinge ſuch a perfect forme: tourne thyne eies and beholde him in this pitiefull plighte, wherein he is here ſet out to the worlde, clad in moſt ſcornefull wiſe with an olde purple garmente, holdinge a reede in his hande in ſteede of a royall ſcepter. Beholde that horrible and paynefull diademe of thornes on his head, thoſe hollowe and wanne eies, and that dead countenance. Beholde that ſtrange forme of his, wholie disfigured, and begored with bloude, and defiled with the ſpittle, which they had beſmered all ouer his face. Beholde him in all partes, both inwardelie, and outwardelie, his harte pearced with ſorrowes: his bodie full of woundes: forſaken of his owne diſciples: perſecuted of the Iewes: ſcorned of the ſouldiers: contemned of the Buſshoppes: baſelie reiected of the wicked kinge: accuſed vniuſtely: and vtterlie deſtitute of the fauour of all men.

And thinke vpon this, not as a thinge paſt, but as a thinge preſente: not as thowghe it were an other mans payne, but as thowghe it were thyne owne. Imagine thy ſelfe to be in the place of him, that ſuffered, and thinke with thy ſelfe what a terrible paine it woulde be vnto thee, if in ſo ſenſible and tender a parte as the head is, they shoulde faſten a nõber of thornes (yea and thoſe verie sharpe) which shoulde pearce euen to the ſoulle. But

what

what ſpeake I of thornes? If it were but one onelie pricke of a pynne, thou couldeſt hardlie abyde the paine of it. And therefore thou maiſt well thinke, what a ſore greuous paine thaſt moſt tender, and delicate head of our ſauiour felte at that time, with this ſtrange kinde of tormente.

Wherefore o brightnes of the glorie of the father, who hath thus cruelly delte with thee? O vnſpotted glaſſe of the maieſtie of almightie God, who hath thus wholie beſpotted thee? O Riuer that floweſt out of the paradice of delightes, and with thy ſtreames reioyceſt the Citie of God, who hath troubled theſe ſo cleare, and ſweete waters? It is my ſinnes (o Lorde) that haue ſo troubled them, and my iniquities haue made them ſo muddie. Alas poore wretche and miſerable caityffe, that I am. Woe is me, how haue my ſinnes beſpotted myne owne ſoule, ſeinge the ſinnes of others haue here ſo fowlye beſpotted and troubled the verie cleare fountaine of all bewtie? My ſinnes ô Lorde, are the thornes that pricke thee: my folies are the purple, that ſcorne thee: my hipocrieſie ād fayned holines are the ceremonies, wherewith they deſpiſe thee: my gaie garmentes, and vanities, are the crowne, wherewith they crowne thee. So that I ô Lorde am thy tormentor, and I am the verie cauſe of thy paines, and greiffes. The kinge Ezechias, purified the temple, that had bene prophaned by wic-

Our ſynnes were the onelie cauſe of all our ſauiours paynes.

2. Paral. 29.

ked perſons, and commaunded that all the filthe, that was therein, shoulde be caſt into the riuer of Cedron. I O Lorde am this liuely temple, that is prophaned by the diuells, and defyled with infinite ſinnes: and thou art the cleare riuer of Cedron, that doeſt with thy runninge ſtreames, ſuſteine all the bewtie of heauen. In this riuer o Lorde are all my ſinnes drowned: In this riuer are my iniquities washed awaie, in ſomuch as by the merite of that vnſpekeable charitie, and humilitie, with which thou haſt humbled thy ſelfe, to take vpon thee all my ſinnes, thou haſt not onelie deliuered me from them: but alſo made me partaker of thy graces and treaſures. For in takinge vpon thee my deathe, thou haſt geuen me thy life: in takinge vpon thee my fleshe, thou haſt geuen me thy ſpirite: and in takinge vpon thee my ſinnes, thou haſt geuen me thy grace. So that (ô my mercifull redeemer) all thy paines, are my treaſures, and riches: thy purple clotheth me: thy crowne honoreth me: thy ſtroakes bewtifie me: thy ſorowes comforte me: thy angwiſhes ſuſteine me: thy woundes heale me: thy bloude enricheth me: and thy loue makethe me dronke. And what wonder is it, if thy loue make me dronke, ſeinge the loue thou bareſt towardes me, was able to make thee alſo dronken, and to leaue thee like an other Noe to appeare diſhonored, and naked, to the open ſighte of the worlde.

Our Sauiours paynes are our treaſures, and riches.

Geneſ. 6.

de. The purple of bourninge loue, cauſeth thee to ſuſteyne the purple of ſhame, and reproche: the earneſt zeale thou haſt of my profit, and furtherance, cauſeth thee, to be contente to holde this reede in rhy hande: And the compaſſion thou haſt of my loſſe, and damnation, moueth thee to beare this dolorous crowne of ignominie vpon thy head.

Meditation for

OF THOSE WORDES OF THE GOSPELL, ECCE HOMO:

Beholde the man.

The opprobrie of men and the outcast of the people. Psal. 21. 7. In the world you shal haue distresse but haue confidence I haue ouercome the world Jo. 16. 33.

§ II.

WHEN they had thus crowned and scorned our Sauiour: the Iudge tooke him by the hande, in such euill plight, as he was, and leadinge him out to the sighte of the furious people, said these wor-

wordes vnto them: ECCE HOMO, *Beholde the man.* Whiche is as much as if he had ſaied. If for enuie yee ſeeke his deathe, beholde him here in what a pitiefull, and dolefull caſe he is. A man vndowtedlye not to be enuied, but to be pitied. If you were afrayed leaſt he shoulde haue become a kinge, beholde him here ſo wholie disfigured, that ſcarcelye he ſeemeth to be a man? Of theſe handes ſo faſte, and ſtronglie bounde, what cauſe is there, why ye shoulde feare? Of a man in this wiſe ſo ſore whipped, and ſcourged, what woulde ye require more?

By this maiſt thou vnderſtande (ô my ſoule) in what a lamentable caſe our Sauiour was at his goinge out of the iudgement haulle, ſeinge that euen the Iudge himſelfe verelie beliewed, that the pittiefull caſe in which he was, mighte haue ſuffiſed to mollifie, and breake the vnmercifull cruell hartes of his ennemies. Whereby thou maiſt well perceaue, what a dangerous, and vnſeemelie thinge it is, for a Chriſtian, not to haue compaſſion of the moſt grieuous, and bitter paines, and ſo rowes of our ſauiour: ſeeinge they were ſo greate, that they were able (as the Iudge was perſwaded) to mollifie thoſe moſt ſauage and cruell ſtonye hartes of the Iewes. Where loue is, there is alſo ſorrowe. How can he then ſaie, that he loueth our Sauionr Chriſte: that beholdinge him torméted in this moſt pittiefull, and dolefull plighte, hath no cópaſſion of him?

who ſo loueth Chriſt taketh greefe and compaſſiō of his bitter paynes and ſorowes.

And if it be ſo wicked a thinge not to haue compaſſion of our Sauiour Chriſt, what a heynous matter is it to encreaſe his paines, and martirdomes, and to adde thereunto ſorowe, vpon ſorowe? Suerlie there coulde not be anie greater cruelʒtie in all the worlde, than after that the Iudge had shewed our ſauiour Chriſt vnto them ſo pittiefullye berayed, for his ennemies to anſwere with ſuch cruell wordes: *Crucifige: Crucifiges: Crucifie him: Crucifie him:* Now if this was ſo great a crultie in the Iewes, what a crueltie is that in a Chriſtian, who in his deedes aud workes ſaieth euen as much as the Iewes did, althowgh he expreſſe it not in wordes. For dothe not S. Pawle ſaie? *That he that ſinneth, crucifieth the ſonne of God againe.* Forſomuch as towchinge his parte, he doth a thinge whereby he woulde binde him to dye againe, if his former death had not bene ſufficient. How is it then (ô Chriſtian) that thou haſt thy harte, and handes, readie bent, to crucifie our Lorde and redeemer, ſo often tymes in this wiſe with thy ſinnes? Thou owghteſt to conſider, that like as the Iudge preſented that ſo pittiefull forme to the Iewes, ſuppoſinge there was none other more effectuall meane, to with drawe them from theire furie, than that dolefull ſight: euen ſo the heauenlye father preſenteth that ſame dolefull ſighte daily vnto all ſinners; meaninge thereby, that in verie deede there is none other more effectuall meane, to with drawe them

Heb. 6. The wicked Chriſtians doe as it were crucifie Chriſt againe, by theire euill and ſynnefull workes.

them from ſinne, than to ſet before them this ſo pittiefull a forme. Make acompte therefore, that euen now the heauenlie father laieth, alſo the ſame pittiefull forme of his moſt deere, and onelie begotten ſonne before thy face, and that he ſaieth vnto thee: ECCE HOMO: *Beholde the man:* As thowghe he shoulde ſaie: Beholde this man, in what a dolorous caſe he ſtandeth, and remember withall, that he is God almightie, and that he ſtandeth in this moſt dolefull, and lamentable plighte, as here thou ſeeſt him, not for anie other cauſe, but for the verie ſinnes of the worlde. See into what plighte God is browght by the ſinnes of man. Conſider, how neceſſarie it was to ſatisfie for ſinne. And conſider alſo, how abhominable and horrible a thinge ſinne is in the ſight of almightie God: ſeinge it ſo disfigured his owne onelie ſonne, to deſtroye it. Conſider moreouer, what a ſore reuenge almightie God will take of a ſinner, for ſuch ſinnes as he himſelfe committeth, ſithe he hath ſo ſharpelie punnished his owne moſt dearlie beloued and innocent ſonne, for the ſinnes of others. Laſt of all conſider the rigour of the iuſtice of almightie God, and the fowle ſtayninge malice of ſinne, which appeareth ſo dreadfullie euen in the verie face of Chriſt the ſonne of God. Now what thinge coulde poſſiblie be done of greater efficacie, both to cauſe men to feare God, and alſo to abhorre ſynne?

How abhominable a thinge ſynne is, in the ſighte of God.

It ſeemeth hereby, that almightie God hath ſhewed him ſelfe towardes man, as a good louinge mother is woñt to doe towardes her wicked dawghter, that ſeeketh lewde meanes to plaie the harlot. For when neither wordes, nor punniſhement be able to diſwade her from her wicked diuelish purpoſe, she tourneth her rage againſt her owne ſelfe, she beateth her owne face, and teareth her heare, and when she is thus disfigured, she ſetteth her ſelfe before her dawghter, that thereby she maie vnderſtande the greatnes of her offence, and that at the leaſt for verie pittie, and compaſſion of her mother, she maie be moued to leaue her wicked purpoſe.

Now it ſeemeth that almightie God hath vſed the verie ſame remedie here, for the chaſtesinge of men, ſettinge before them his owne diuine Image, to witt: the face of his own moſt deerelie beloued ſonne, ſo euill vſed, and diſfigured, to the end, that where as they had bene ſo manie tymes admoniſhed and rebuked by the mouthes of his Prophettes, and yet woulde not forſake theire wickednes, they might at the leaſt be moued for verie compaſſion to forſake the ſame, beholdinge that diuine forme of our Sauiour Chriſt, in ſuch pittieſull wiſe disfigured for theire ſynnes. So that before, he laid his handes vpon men, but now he came, to laie them vpon him ſelfe: which trulie was the laſt refuge that coulde be deuiſed, to withdrawe men from ſinne. And therefore

refore as it hath bene at all times accompted a verie great wickednes to offende almightie God, ſo now after that he hath taken ſuch a ſhape vpon him to deſtroye ſinne, it is not onelye a great wickednes, but alſo a verie great ingratitude and horrible cruelte, to offende him with anie deadlye ſinne.

If thou wilt continewe in the contemplatiō of this pointe, (beſides that thou mayſt learne hereby to abhorre ſinne) thou mayſt alſo take great cowrage to put thy whole truſt and affyance in almightie God, by conſideringe this verie dolefull forme of our ſauiour Chriſt, the which as it is of great force, to moue the hartes of men, euen ſo hath it no leſſe force, but rather farre greater, to moue the harte of almightie God. And therefore thou muſt thinke, that what dolefull forme our Sauiour toke at that tyme vpon him, in the ſight of the furious people, the verie ſame he preſenteth now before the diuine eyes, of his moſt pittiefull and mercifull louinge father, ſo freshe, and in ſuch bleadinge wiſe, as it was that verie ſame daie. Now what image and forme can there be of greater efficacie to pacifie the eies of the heauenlie father, than the pale, and wanne countenance (ſo pittiefullie disfigured) of his onelie begotten ſonne? This is the golden propiciatorie: this is the rainbowe of diuers colours, placed emonge the clowdes of heauen, with the ſight whereof almightie God is pacified, with this, were his eies fed, with

this, was his iuſtice ſatisfied, here was his honor reſtored. Here was ſuch ſeruice done vnto him, as was anſwerable, and ſeemlie vnto his diuine maieſtie.

Tell me now then, ô thou weake, and miſtruſtfull man, if the shape, and forme, of our ſauiour Chriſt, was ſuch at that tyme, that it was able, as the Iudge verelie beleued, to mitigate the cruell eies of ſuch ennemies, how much more able is it to paciſie the eies of the moſt mercifull heauenlie father: eſpeciallie conſideringe that whatſoeuer our ſauiour there ſuffered, was for his honor, and vnder his obedience. Compare then eies, with eies: perſon, with perſon: and thou shalt ſee, how much thou art more aſſured of the mercie of the heauenlye father, by preſentinge vnto him this dolefull forme of our Sauiour Chriſt, than Pilate was of the mercie of the Iewes, when he showed our Sauiour thus pittiefully disfigured vnto them. Wherefore, in all thy praiers and temptations, take this Lorde for thy sheilde, and buckeler: ſet him betweene thee, and almightie God: and preſente him before his diuine maieſtie, sayenge: ECCE HOMO. *Behulde the man:* I haue here (o almightie God) the man, whom thou haſt ſo manie yeares ſowght for, to be a meane betweene thee, and ſinners. I haue here the man, whoſe iuſtice is ſuch, that it anſwereth thy goodnes in euerie poynte, I haue here the man, who is ſo much punniſhed, as our ſinnes and offences required.

red. Wherefore o moſt mercifull louinge Lorde, looke mercifully vpon vs, I moſt humblie beſeech thee. And that thou mayſt ſo doe, fixe thyne eies vpon the face of thy Chriſt. And thou (o our ſweete Sauiour, and mediator) ceaſe not to preſente thy ſelfe before the eies of thy father for vs. And forſomuch as thy loue towardes vs was ſo great, that thou wouldeſt offer vp thy bodie to the tormentors, to be tormented for our ſakes: vouchſaffe (o Lorde) with the ſame loue, tho preſent it vnto the heauenlie father, beſeachinge him, that it maie pleaſe him, for thy ſake, to pardon vs all our ſinnes, and offences.

Meditation fit

HOW OUR SAVIOUR caried the crosse vpon his shoulders.

Christ therfore hauing suffred in the flesh, be you also armed with the same cogitation. 1. Pet. 4. 1.

§. III.

NOW when Pilate sawe that all those extreme punnishementes that had bene so cruelly executed vpon that most innocent lambe, were notable to assuage the furie of his ennemies, he entered forthwith into the iudge-

iudgemẽt hall, and ſat him downe in his tribunall ſeate, to geue finall ſentence in that cauſe. The Croſſe was in the meane tyme prepared, and made redie at the gate, and that dreadfull banner was hoyſed vp on highe in the aier, whiche threatened the terror of a moſt cruell death to our Sauiour. Now when that ſentence was geuen, and published, althowghe it was of it ſelfe both vniuſt, and cruell, yet did his ennemies adde an other further crueltie vnto it to wit: they laid vpon thoſe tender shoulders, that were ſo pittiefullie rent, and torne, with vnmercifull whippes, and ſcourges, the heauie tree of the croſſe. All which notwithſtandinge, our moſt mercifull Lorde, and ſauiour, refuſed not to carrie that heauie burthen, (where vpon were laied all our ſinnes) but embraced the ſame with an vnſpeakeable great charitie, and obedience, for the verie loue he bare vnto vs. And ſo went on his waie, as an other true Iſaac, with the croſſe on his shoulders, to the place of his ſacrifice. The cariadge was deuided betwene two. The ſonne caried the woode, and the bodie, that shoulde be ſacrificed: and the father caried the fier, and the knife, wherewith theue ſacrifice shoulde be made. For truelie it was the fier of loue, which he bare towardes mankynde, and the sharpe knyfe of the diuine iuſtice, that put the ſonne of God vpon the croſſe. Theſe two vertues contended togeather within the heauenlie fathers breſte,

Geneſ. 22.

Theſe two vertues, loue, and iuſtice, did put the ſonne of God vpon the croſſe.

each one demaundinge his right. Loue requeſted him to pardon mankinde, and iuſtice required that ſinners might be punnished. Wherevpon, to the ende that men might be pardoned, and ſinne punnished, a mean was founde, that an innocent (to witt the ſonne of God) shoulde die for all mankynde. This was the fier, and knife, that the Parriarke Abraham caried in his handes, to ſacrifice his ſonne. For it was the loue of our ſaluation, and the zeale of iuſtice, that cauſed the heauenlie father, to offer his owne moſt deerlie beloued ſonne to the croſſe.

Now goeth the ſweete innocent Ieſus forwardes on his waie, with that ſo heauie dolorous burthen vpon his weake, and torne shoulders, great multitudes of people folowinge after him, and manie a pittiefull, and ſorowfull womā accompanienge him with grieuous teares, and lamentations. What ſtonie harte had bene able to abſtaine from moſt bitter weepinge, beholdinge the kinge of angells, to goe thus faintlie, with ſuc a great, and weightie burthen: his knees tremblinge vnder him: his bodie crowchinge vnder the croſſe: his modeſt eies, and face, all blouddye: with that dolorous garlande of thorne vpon his heade: and beſides all this, annoyed with thoſe moſt shamefull opprobrious exclamations, and outcries, which they gaue out in the waye againſt him?

But now in the meane tyme (o my ſoule)

withdrawe thyne eies a little while from this cruell ſight, and hye thee with quicke ſpeede, with heauines of harte, and greate ſtore of teares trickelinge downe by thy cheekes, towardes the howſe of the bleſſed virgine Marie. And when thou art come thither, caſt thy ſelfe downe at her feete, and ſpeake theſe wordes in moſt dolefull, and lamentable wiſe vnto her. O Ladye of angells, and Quene of heauen? O gate of paradice, and aduocate of the worlde? O refuge of ſinners, and health of the iuſt? O ioye of the Sainctes, and teacher of vertues? O mirrour of cleannes? O patterne of patience, and example of all perfection? Woe is me (O bleſſed ladie) woe is me, why am I preſerued aliue, to ſee this preſent howre? How can I liue, hauinge now ſeene with myne eies, that dolefull ſight, which I haue ſeene? What neede more wordes? Alas deere virgine, and moſt bleſſed mother: I haue left thy onely begotten ſonne, my ſweete Lorde and Sauiour, in the cruell handes of his malitious ennemies, with a croſſe vpon his shoulders, where vpon he shalbe crucified.

The ſorowfull tydinges hereof, to the bleſſed virgin Marie.

Now what vnderſtandinge is able to comprehende how deepely theſe ſorowfull newes pearced the moſt tender harte of that moſt bleſſed virgin? Here her ſoule beganne to waxe fainte. Her face, and all the partes of her vnſpotted maydenlie bodie, were couered all ouer with a deadlie ſweate, which might haue ſufficed to ende her life, ſauinge that by diuine

diſpenſation, she was reſerued for greater angwishes: and ſo conſequentlie for a greater crowne, and rewarde, in the kingdome of heauen.

Now the holie virgin walkethe towardes her ſweete ſonne, and the great deſire she hath to ſee him, reſtoreth vnto her againe the force, and ſtrengthe, which ſorrowe, and greife, had taken awaie. She heareth a farre of the claſhinge of armour, the trowpes of the people, and thoſe moſt shamefull exclamations, and outcries, which in moſt diſpitefull wiſe were thundered by his outragious cruell enemies againſt him. And incontinentlie she ſeethe the gliſteringe ſpeares, and halbardes, which were holden vp a loft. She fyndethe in the waye, the droppes and traces of blonde, whereby she might eaſelie tracke him, which waie he had gone, and she needeth none other gwide to conducte her vnto him. She approcheth nearer, and nearer, vnto her deerlie beloued ſonne, she openeth her eies, which were verie ſore dymned with ſorowfull weapinge, to proue whether she might ſee him, whom her ſoule ſo exceadinglie loued. O what a ſtrange combatte was there now of feare, and loue, in the dolorous harte of the moſt bleſſed virgin Marie? In one reſpecte she had a deſiere to ſee him, and in an other, she was vnwillinge to ſee him thus miſerablie and moſt cruelly diſfigured. At the lengthe, when she was come where she might

ſee

ſee him indeede: then thoſe two lightes of heauen, doe beholde one an other, and theire hartes embrace ſweetly together by meanes of theire eies. Howbeit the ſight of one an other in this dolefull wiſe, was a verie great corſie to bothe theire afflicted ſoules. Theire tongues were dõme, ſo that neither of them both for a while ſpake one worde, but the naturall affection of that moſt ſweete ſonne, ſpake priuely to the heauie hart of the moſt bleſſed virgin, and ſaied vnto her. Why commeſt thou hither my doue, my beloued, and my deere mother? Thy ſorowe increaſeth myne, and thy tormentes do augment my paynes, and be a great torment vnto me: Departe my deere mother, departe I beſeech thee, and retourn home againe to thy howſe. For it it not ſeemelie for thy virginall shamefaſtnes, and puretie, to be here in the companie of murderers, and theeues. And if it woulde pleaſe thee ſo to doe, it woulde certeinly aſſwage both thy ſorrowe, and myne. And I will remaine here to be ſacrificed for the worlde. For this office apperteineth not to thee, but vnto me, and thy innocencie deſerueth not this torment. Retourne therefore my doue to the arcke, vntill ſuch time as the waters of the floude doe ceaſe: forſomuch as here thou ſhalt finde no place, where thou mayſt reſt thy feete. There mayſt thou attende to thy accuſtomed deuout praier, and contemplation. And there, by liftinge vp thy ſoule *Geneſ. 8.*

in godlie meditations aboue thy ſelfe, thou ſhalt paſſe ouer more eaſiely this thy dolefull ſorowe and greiffe.

Now this beinge ſaide, the ſorowfull heauie harte of the holie mother, made anſwere to her ſonne, and ſaied vnto him. Why doeſt thou commaunde me to doe thus my deere ſonne? Why wouldeſt thou haue me to departe awaie from this place? Thou knoweſt (o my Lord God) that in thy preſence each thinge is lawfull vnto me, and that there is non other Oratorie but where thou arte. How can I then departe awaie from thee, vnles I ſhoulde departe from my ſelfe? This greife and ſorowe ſo poſſeſſeth my harte, that trewlie I can not thinke vpon anie other thinge. I can goe no whither without thee; neither can I ſeeke, or receaue comfort of any other, but of thee. Vpon thee, is fixed all my whole harte. Within thee, haue I made my habitation. And my life whollie dependeth of thee. Seinge therefore thou haſt vouchſaffed for the ſpace of nine monethes to inhabite within my bowels, and to take my bodie for thy dwellinge place, why maye not I for theſe three daies, take thy bowels for my habitation? If thou wilt thus receaue me within thee, when thou art crucified, then ſhall I be crucified with thee: and when thou arte buried, then ſhall I be buried alſo together with thee. With thee woulde I drinke of the gaule, and vineger. With thee woulde I ſuffer

vpon the crosse. And with thee woulde I yeelde vp my ghost.

Such wordes as these spake the blessed virgin in her dolefull harte as she went: And after this sort, she passed ouer that painfull and irksome waie, vntill she came to the place of the Sacrifice.

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FRIDAIE morninge.

THis daie (when thou hast made the signe of the crosse, and prepared thy selfe hereunto) thou hast to meditate vpon the misterie of the crosse. And vpon these seuen wordes, which our Sauiour spake beinge crucified on the same.

Him ſelfe bare our ſinnes in his bodie vpon the tree: that dead to ſinnes, we may liue to iuſtice. 1. Pet. 2.

The text of the holie Euangeliſtes.

Mark. 27. THEY came (ſaieth the holie Euangeliſt) to the place called Golgotha, that is to ſaie: the place of dead mens skulles. And they gaue him vinegar to drinke mingled with gaule. And when he had

had tasted thereof, he wouldē not drincke. It was then three a clocke. And they crucified him, and with him two theeues, one at the right hande, and the other at the lefte. And so was the scripture fulfilled, that saieth. And he was reckoned emonge the wicked. And Pilate wrote also a title, and put it vpon the Crosse. And it was written: Iesus of Nazareth kinge of the Iewes. This title manie of the Iewes did reade For the place where Iesus was crucified, was neare to the citie: and was written in Hebrewe, Greeke, and Latin. Then said the highe preastes of the Iewes to Pilate: write not: the kinge of the Iewes, but that he said, I am kinge of the Iewes. Pilate answered: what I haue written, I haue written.

Then the ſouldiars when they had crucified Ieſus, tooke his garmentes, and made fowre partes, to euerie ſouldiar a parte. And they tooke his coate alſo, which was without anie ſeame, wouen frō the toppe throwghout. Therefore they ſaied one to an other. Let vs not deuide it, but caſt lottes for it, whoſe it shalbe. This was done, that the ſcripture might be
Pſalm. 21. fulfilled, that ſaieth. They parted my garmentes emonge them, and vpon my coate they caſt lottes. So the ſouldiars did theſe thinges indeede.

Math. 27. And they that paſſed by, reuyled him, wagginge theire heades, and ſayeinge: Fye on thee, thou that deſtroieſt the tēple, and buildeſt it in three daies, ſaue thy ſelfe. If thou be the ſonne of God,

come

come downe from the croſſe Likewiſe alſo the highe preiſtes, mockinge him with the Scribes, and Elders, and Phariſies, ſaied. He ſaued others, but he cannot ſaue him ſelfe. If he bē the kinge of Iſraell, let him now come downe from the Croſſe, and we will beleeue him. He truſteth in God. Let him deliuer him now, if he will haue him. For he ſaied: I am the ſonne of God. The verie ſame wordes alſo, did the theeues, who were crucified with him, caſt in his teethe. But Ieſus ſaide. Father pardon them, for they knowe not what they doe.

And one of the malefactors, Luc. 23.
that was crucified with him, blaſphemed, ſayeinge: If thou be Chriſte, ſaue thy ſelfe, and vs. But the other anſwered, and rebu-

ked him, ſayenge: Neither doeſt thou feare God, beinge in the ſelfe ſame cõdemnation? We are iuſtlye punnished: for we receaue accordinge to our doinges. But this man hath done nothinge amiſſe. And he ſaied vnto Ieſus. Lord remember me, when thou commeſt into thy kingdome. Then Ieſus ſaied vnto him. Verelie I ſaie vnto thee, This daie shalt thou be with me in paradiſe.

Ioan. 19. There ſtoode by the Croſſe of Ieſus, his mother, and his mothers ſiſter, Marie the wife of Cleophas, and Marie Magdalene. And when Ieſus ſawe his mother, and the diſciple whom he loued ſtandinge by: he ſaied vnto his mother: Woman, beholde thy ſonne. Then he ſaied to the diſciple: beholde thy mother. And from that howre,

howre, the diſciple tooke her for his mother.

Abowte the ninthe howre, Ieſus cried with a lowde voice: ſayenge: Eli, Eli, Lamaſabacthani: that is: My God, my God, why haſt thou forſaken me? And ſome of them that ſtoode there, when they hearde it, ſaied. This man called Elias. Some other ſaied: let vs ſee, if Elias will come and ſaue him. *Math. 27.*

Afterwardes Ieſus knowinge that all thinges were fulfilled, that the ſcripture might be accompliſhed, ſaied: I am a thirſt. And there was ſet a veſſel full of vinegar, and they filled a ſponge with vinegar, and put it abowt an hiſope ſtalke, and put it to his mouthe. Now when Ieſus had receaued of the vinegar, he ſaied: It is *Ioan. 19.*

finished.

Luc. 23. Matth. 27. And he cried againe with a lowde voice, and saied: Father into thine handes I commende my spirite. And from the sixte hower, there was darkenes ouer all the earthe vntill the ninthe hower. And the veile of the temple was rent in two partes, from the toppe to the bottom. And the earthe quaked, and the stones were clouen. And the graues opened them selues, and manie bodies of the Saintes, which slepte, arose. And there were manie of his fryendes and acquaintance, and women beholdinge him a farre of. Emonge whom, was Marie Magdalene, and Marie the mother of Iames the yonger, and of Iosephe, and Salome, who had folowed him out of Galilee, ministringe vnto him:

with

with manie other women, that came in his companie to Ieruſalem.

MEDITATIONS VPON theſe poyntes of the text.

WE are now come (o my ſoule) to the holie mounte Caluarie, and we be nowe arriued at the toppe of the miſterie of our redemption. O how wonderfull is this place; Verelie this is the howſe of God, the gate of heauen, the lande of promiſe, and the place of ſaluation. Here is planted the tree of life. Here is placed that miſticall ladder that Iacob ſawe, which ioyneth heauen with the earthe, whereby the angells doe deſcende vnto men, and men doe aſcende vnto almightie God. This is (o my ſoule) the place of praier. Here oughteſt thou to adore, and bleſſe our Lorde, and geue him moſt humble, and hartie thanckes for this his moſt highe and excellent benefit: ſayenge thus vnto him. Geneſ. 28.

We worshippe and adore thee ô Lord Ieſus Chriſt, and we bleſſe thy holie name,

forſomuch as thou haſt by meanes of this holie Croſſe redeemed the worlde. Thankes be geuen vnto thee, O moſt mercifull Sauiour, for that thou haſt thus loued vs, and waſhed awaie our ſinnes with thy moſt pretious blounde, and haſt offered thy ſelfe for vs vpon the ſame Croſſe: to the ende, that with the moſt ſweete ſauour of this noble ſacrifice, enkendeled with the fier of thy moſt feruent loue, thou mightеſt ſatisfie, and appeaſe the wrathe of almightie God. Bleſſed be thou therefore for euermore, which art the Sauiour of the worlde: the reconciler of mankinde: the repayrer of Angelles: the reſtorer of the heauens: the triumphant conquetor of hell: the vanquisher of the diuell: the awthor of life: the deſtroier of deathe: and the redeemer of them, that were in darckenes, and in the shadowe of deathe.

Luc. 1.

Eſay. 55. *All yee therefore that be a thirſt, come vnto the waters, and yee that haue neither golde, nor ſiluer; come, and receaue all theſe pretious treaſures freely, without payinge anie thinge.* Yee that deſier the water of life, this is that miſticall rocke, that *Exod. 17.* Moyſes ſtrooke with his rodde in the wildernes, out of which there ſprange water in great aboundance, to ſatisfie the thirſt of his afflicted people. Yee that deſiere peace, and amitie with almightie God, knowe yee that this *Geneſ. 35.* is alſo that rocke, that the patriarke Iacob annointed with oyle, and erected vp for a title of peace, and amitie, betwene almightie God

God, and men. Yee that are desirous of wyne, to cure your woundes, this is that cluster of grapes, that was browght out of the lande of promise into this vale of teares, which is now crushed, and pressed vpon the presse of the Crosse, for the remedie and redresse of our offences. Yee that desire the oyle of the grace of God: knowe yee likewise, that this is that pretious vessell of the widowe of Elizeus, full of oyle, wherewith we must all paie our dettes. And albeit the vessell seeme verie little to serue so manie, yet looke not to the quantitie, but to the vertue thereof: which is certeinlie so great, that so longe as there be vessels to fille, so longe will the vayne of this sacred licour alwaies runne, and neuer ceasse.

Num. 13.

4. Reg. 4.

A CONTEMPLATION vpon the misterie of the Crosse.

§. 1.

AWAKE, I praie thee now (o my soule,) and beginne to contemplate vpon the misterie of this holie Crosse, by the fruite whereof the hurte of that poisoned fruite is repayred, which the forbidden tree caused vnto vs, throwgh the offence of the first man Adam. As the bridegrome

hath ſignifieth to his ſpouſe in the canticles.
Cantic. 8. When he ſaied: *I haue raiſed thee vp my ſpouſe, from vnder the tree, becauſe vnder an other tree thy mother was corrupted, when she was deceaued by the auncient ſerpente.*

Conſider then, how when our Sauiour came to this place, his cruell ennemies to make his deathe the more reproachefull, ſtripped him of all his apparell, euen to his innermoſt garment, which was wholie wouen throwghout without anie ſeame. Beholde now here, with what meekenes this moſt innocent lambe ſuffereth himſelfe to be thus ſtripped of all his garmentes, without openinge his mowthe, or ſpeakinge ſo much as one worde againſt them, that handeled him with ſuch villanie: But shewed himſelfe rather verie willinge, and readie, to be ſpoiled of his garmentes, and to remaine naked to the shame of the worlde: to the intent that the nakednes of ſuch, as had throwgh ſinne loſt the garmente of innocencie, and grace receaued, might be be couered after a better ſorte, than with the
Geneſ. 3. leaues of the figtree. Some holie fathers reporte, that the tormentors in pluckinge of our Sauiours garmentes, tooke of his crowne of thorne, which then ſtucke faſt on his head, and that afterwardes when they had ſtripped him ſtarcke naked, they ſet it on agayne, and faſtened the sharpe thornes to the brayne panne afreshe, and ſo made newe holes, and woũdes therein, which was an exciedinge great

griefe

greife, and payne vnto him. And vndowtedlie it is to be thought, that they woulde vſe this kinde of crueltie againſt him, forſomuch as we are well aſſured, that they vſed manie others, and thoſe verie ſtrange in all the proceſſe of his paſſion: eſpecially conſideringe, that the holie Euangeliſt ſayeth, that they did vnto him, whatſoeuer they woulde. *Luca. 23.*

Againe, by reaſon of his garment, that ſtucke faſt to the woundes of his ſcourginges, and bloude, which was now congealed vnto the ſame: at what tyme they pluckt it of from his bodie, (as thoſe caitiffes were farre from all pietie, and mercie) they haled it of with ſuch furious haſte, and force, that they looſed, and renewed, all the ſoores of his whippinges in ſuch ruefull wiſe, that his bleſſed bodie was in all partes open, and as it were flawne, and became all one greate wounde, out of which diſtilled bloude on all partes.

Conſider now here (o my ſoule,) the excellencie of the goodnes, and mercie of almightie God, which sheweth it ſelfe ſo euidentlye in this miſterie. Conſider, how he that clotheth the heauens with cloudes, and adorneth the feildes with flowers, and bewtie, is here ſpoiled of all his garmentes. Conſider how the bewtie of the Angells is here defiled: how the height of the heaues is here browght lowe: how the maieſtie and omnipotencie of almightie God is here abaſed and put euen to

The nakednes of our Sauiour vpon the croſſe.

open shame, and reproche. Beholde, how that roiall bloude diſtillinge out from his brayne, trickeleth downe all alonge by the heare of his head, and by his ſacred bearde, inſomoche as it watereth, and dyeth the verie grownde vnder him. Conſider what extreme colde that holie tender bodie of his ſuffered, ſtandinge as he ſtoode, all rente, and ſpoyled, not onelie of his garmentes, but alſo euen of his verie skynne, hauinge withall ſo manie gappes and wyde holes of open ſoares, and deepe woundes, throughout all his bleſſed bodie. For if S. Peter, notwithſtandinge he was both clothed, and shodde, felt colde the night before: how farre greater ſmarte and colde did that moſt tender bodie of our ſauiour abyde, beinge ſo naked, and full of ſoare bruſes, and woundes as it was?

Ioan. 18.

Our Sauiour Chriſt was a moſt perfit patterne of pouertie vnto vs vpon the croſſe.

Whereby it appeareth, that albeit our Sauiour in all the whole cowrſe of his life, gaue vnto vs ſo wounderfull examples of nakednes, and pouertie: yet at his deathe he gaue himſelfe vnto vs, as a moſt perfit patterne and ſpectacle of this vertue. Forſomuch as at that tyme he was in ſuch a poore caſe, that he had no place, wherevpon to reſt his head. And to geue vs to vnderſtand, that he had taken nothinge of the worlde, he died naked vpon the croſſe, and had nothinge of the worlde to cleaue vnto him.

S. Francis was a perfit folower of

Accordinge to this example, we reade of the bleſſed holie father S. Francis, who was ſuch

ſuch a perfit and trewe folower of this pouertie of our Sauiour Chriſte, that at what time he shoulde geue vp the ghoſt, he ſtripped him ſelfe ſtarcke naked of all he had vpon him, and threwe himſelfe from his bed vpon the bare grounde, and beinge thus naked, he embraced the earthe, to imitate herein (as a faithfull ſeruante) the nakednes, and pouertie, of his Lorde, and Sauiour. Awake therefore (o my ſoule) awake now I praye thee, and learne thou alſo hereby, to imitate our Sauiour Chriſt, poore and naked. Learne to deſpiſe all ſuch thinges as this tranſitorie worlde maye geue vnto thee, that thou maiſt be worthie to embrace our Lorde naked, with naked armes, and be vnited vnto him by loue, which ought alſo to be naked, without mixture of anie other ſtrange loue.

the pouertie of our Sauiour Chriſt.

HOW OVR SAVIOVR was nailed vpon the Croſſe.

§. 11.

CONSIDER after this, how our Sauiour was nailed vpō the Croſſe, and how paſſinge great griefe, and tormente, he ſuffered at that time, when thoſe great and ſquare nailes were driuen in, and pearced through the moſt ſenſible, and tender partes of his moſt

blessed bodie, which was of all bodies most tender, and delicate. And consider also, what an extreme griefe it was to the blessed virgin, when she sawe with her eies, and hearde with her eares, the mightie, and cruell harde strokes, which were so often, and so thicke laied on, and iterated one after an other vpon his diuine members. For certainlie those hammers, and nailes, as they passed throwghe the handes of the sonne: so did they also pearce the verie harte of his most tender, and louinge mother.

Consider moreouer, how they lifted vp the Crosse on highe, and how when they went about to ramme it in the hoale, which they had made for that purpose (such was the cruelrie of those tormentinge raginge ministers) that at the verie time of rearinge it vp, and placinge it therein, they let it falle furiouslie from them, with a iumpe into the hoale, with all the weight thereof: and so all his blessed bodie was sore shaken, and iogged vp and downe in the aier, and thereby his woundes were wydened and enlarged, and his paines, and griefes more encreased.

Now therefore (o my sweete Sauiour, and redeemer) what harte is so stonie harde, that will not ryue in sunder for verie sorrowe, and griefe, sith the verie stones themselues were ryuen the same daie, consideringe the extreme paine, that thou sufferedest on the Crosse?

The ſorrowes of deathe ô Lorde, haue compaſſed thee about, and the waues of the Sea haue ouerwhelmed thee: [Psalm. 17.] [Psalm. 68.] Thou art myred in the depthe of the bothomles goulfes, and fyndeſt nothinge wherevpon to ſtaie thy ſelfe. Thy father (ô Lorde) hath forſaken thee: what hope maiſt thou haue of men? Thy ennemies make outcries againſt thee: thy fryendes breake thy harte: thy ſoule is afflicted: and for the loue thou beareſt to me, thou wilt not admit any maner of comforte. Vndowtedlie (ô Lorde) my ſinnes were verie greate, and haynous, and that doth thy penance well declare. I ſee thee, ô my kinge, faſtened to a tree, and there is nothinge to ſuſteine thy bodie, but onelie three iron nailes, wherevpon thy ſacred fleashe hangeth, without anie other ſtaie or comforte. When the weight, and ſwaie of thy bodie ſtaieth vpon thy feete, then are the woundes of thy feete the more torne, and enlarged, with the nailes wherewith they are pearced. Againe, when the weight of thy bodie ſtaieth vpon thy handes, then are the woundes of thy handes the more rente, and enlarged alſo, with the poyze of thy bodie. One of thy members cannot ſuccour an other, but with equall preiudice, either of the one, or of the other. Now as touchinge thy holie head, beinge thus tormented, and weakened with the sharpe crowne of thornes, what piſſowe hath it to reſt vpon? O how well might thy armes (ô moſt excellent virgin) be here employed to ſupplie this office?

But alas thine armes maye not ſerue at this preſent, but onely the armes of the Croſſe. Vpon them muſt our Sauiour ſtaie his ſacred head, when he will reſt: and yet ſo, that the eaſe he taketh thereof is nothinge els, but a further driuinge in of the thornes, and faſteninge of the ſame deeper into the braine. Beſides all this, I ſee thoſe foure principall woundes, as it were foure fountaines, alwaies diſtillinge out bloude. I ſee the grownde all beſprinckled and bedewed rounde about with bloude. I ſee that moſt pretious licour all betrampled, and shed vpon the earthe, which crieth much better, then did the bloude of Abell. For his bloude cryed for vengeance ageinſt the murderer; but this moſt pretious bloude of thine O ſweete Ieſus, craueth pardon for ſynners.

Geneſis 4.
Heb. 12.

OF THE COMPASSION, the ſonne had vpon his mother: and the mother vpon her ſonne, hanginge vpon the Croſſe.

§. III.

THE ſorowes of the ſonne were much increaſed, by reaſon of the preſence of his moſt bleſſed mother, wherewith his dolefull harte was no leſſe crucified within, than his holie bodie without.

without. Two croſſes be here prepared for thee (ô good Ieſus) this daie. The one for thy bodie, and the other for thy ſoule. The one is of paſſion, and the other of compaſſion: The one pearcethe thy moſt bleſſed bodie with nailes of iron: th'other pearceth thy moſt holie ſoule, with nailes of ſorowe. Who is able to declare (ô ſweete Ieſus,) what an vnſpeakeable greife it was vnto thee, when thou diddeſt cõſider the greate anguishes of the bleſſed ſoule of thy holie mother, which thou kneweſt ſq certeinlie was crucified with thee on the croſſe? When thou ſaweſt her pittiefull harte pearced, and thruſt throughe with the knife of heauines, and ſorrowe? When thou diddeſt open thy blouddie eies, and beheldeſt her diuine face, whollie ouercaſt with palenes, and wannes of death. When thou ſaweſt thoſe moſt grieuous paynes, and anguishes of her minde, which was not reſolued with deathe, and yet aboade greater paines, then the verie paines of deathe it ſelfe. When thou beheldeſt thoſe riuers of teares, which guſhed out from her moſt pure eies, and heardeſt thoſe ſo lamentable deepe ſighes, and ſobbes, which burſt out of her ſacred breſt, beinge enforced with the vehemencie of her moſt grieuous heauines, and ſorowe. Certeinlie, ô Lorde, it can not be expreſſed with wordes, how muche this inuiſible croſſe tormented thy moſt pittiefull harte. *Luc. 2.*

And who is able to declare alſo (o moſt

bleſſed mother,) the greatnes of the ſorrowes, and anguiſhes of thy dolefull harte. When thou ſaweſt him dye with ſuch grieuous tormentes, whom thou ſaweſt borne with ſo great ioye? When thou ſaweſt him ſcorned, and blaſphemed of men, whom there thou ſaweſt praiſed of the angells? When thou ſaweſt that holie bodie, which thou haddeſt handeled with ſo great reuerence, and browght vp with ſuch mothetlie tendernes, and chereshinges, ſo euill entreated and tormented by moſt wicked perſons? When thou beheldeſt that diuine mouthe of his, (which thou haddeſt nourished with the milke of heauen) diſtempered with the bitter taſt of gaulle, and vynegar? When thou diddeſt alſo beholde that diuine head, (which thou haddeſt ſo often times laied and reſted on thy virgines breſt,) all to begored now with bloude, and crowned with thornes? O how often diddeſt thou lift vp thyne eies on highe, to beholde that diuine shape, that had ſo often times reioyſed thy ſoule in beholdinge the ſame? And how often agayne, did thyne eyes turne aſide from him, becauſe the tendernes of thy harte coulde not abide to ſee that dolefull ſighte.

What tonge is able to expreſſe the greatnes of this ſorrowe? If the ſoules that loue our Sauiour Chriſte truelie, and vnfaynedly, when they meditate vpon theſe ſorowes beinge now paſt, haue ſuch a tender compaſſion vpon him, what diddeſt thou then, o moſt

moſt bleſſed virgin, beinge his mother, yea and more than a mother, when thou ſaweſt preſentlie with thine eies, ſuch a ſonne, ſuffer ſuch a moſt cruell, and painfull paſſion? If thoſe women that accompanied our ſauiour when he went with his Croſſe towardes his dearth, beinge neither of kinne, nor of acquaintance vnto him, did weepe, and lamente, to ſee him goe after ſuch a pittiefull ſorte: How great then was the aboundance of teares that fell from thine eies. O bleſſed mother, when thou ſaweſt him, who was ſo deerelie beloued vnto thee, not onelie carryenge the Croſſe on his ſhoulders, but nailed alſo faſt vnto it, and hoyſed vp alofte vpon the ſame?

And albeit theſe thy griefes, and ſorrowes were ſo great, yet diddeſt not thou (ô bleſſed virgin) refuſe the compagnie of the Croſſe, neither wouldeſt thou turne thy backe, but ſtoodeſt there euen harde, and faſt by the ſame; and not fallinge downe in ſowndes, nor yet ouerthrowen to the grounde, but like a ſtronge pillar, ſtandinge vpright vpon thy feete, beholdinge with ineſtimable ſorrowe, and heauines of minde thy deere ſonne crucified on the croſſe: to the ende, that like as Eue by beholdinge with delite that fruite, and tree of deathe, was the occaſion of the perdition of the worlde: euen ſo thou (ô bleſſed Ladie) by beholdinge with greate griefe, and ſorrowe, the fruite of life: which then was hanginge *Geneſ. 3.*

vpon that tree of the Crosse, mightest with thy presence, and eies, there see the remedie, and redemption of the worlde.

AN OTHER MEDITATION of the doctrine, that maie be learned at the foote of the Crosse.

§. IIII.

Ioan. 19. THE holie Euãgelist saieth, that there stoode hard by the Crosse, Marie the mother of Iesus: and his mothers sister, Marie the wife of Cleophas: and Marie Magdalene. O that I were so happie, that I mighte stãde in the compagnie of these three blessed Maries, alwaies at the foote of the Crosse? O yee blessed Maries, who hath caused you to stande so constantly at the foote of the crosse? What cheyne is this, that thus holdethe you so fast lincked vnto this holie tree? O sweete Christe which beinge deade, doest mortifie the liuinge, and geuest life to the deade? O yee Angells of paradise, be not offended with me, thowghe I a sinner, and a very wicked person, be so bolde to come, and ioynewith this holie companie: because the loue I beare to my sweete saviour draweth me vnto them, and the verie same loue enforceth me, to embrace this crosse. If theise three

three Maries, will not departe from the croſſe? How can I departe from thence, knowinge that all my wealle, and ſaluation, conſiſteth in the ſame?

Aſſuredly the fyer shall firſt waxe colde, and the water shall naturally become hoate, before my harte shall departe from this croſſe: ſythence I vnderſtande, what a leſſon the loue of God teacheth me: to wit: How happie a thinge it is, to ſtande alwaies at the foote of the croſſe. O holie croſſe, thou draweſt the hartes of men vnto thee more ſtronglie, than the Adamante ſtone draweth iron. Thou geaueſt a more cleare lighte to our vnderſtandinge, thā the ſonne doth to our eies. Thou enkēdeleſt a more feruent heate in our ſoules, than fyer doth in the verie coales. Drawe me therefore (O holie croſſe) vnto thee, with great force and might. Illuminate me continuallie, and enflame me with thy mightie power, that my thoughte and mynde maie thinke vpon none other thinge, but onely vpon thee, and maye neuer departe from thee. And thou ô good Ieſus, illuminate the eies of my ſoule, that I maye vnderſtande how to looke and fixe mine eies, and thoughtes, vpon thy croſſe: to the ende, that I maye not onelie behold the cruell paynes, and tormentes, thou haſt ſuffered for me, and ſo by beholdinge them, take compaſſion of them: But alſo conſider the examples of ſo manie wonderfull vertues, as thereby thou haſt diſcouered vnto

me, and inuited me to imitate, and follo-we the ſame.

Wherefore O moſt wiſe maiſter, and inſtructor of the worlde. O phiſition of ſoules. Here I come to the foote of thy croſſe, to preſent vnto thee my ſoares, and woundes. Heale me ô my moſt merciſull, and omnipotent Lorde, and teache me what I ought to doe. I doe confeſſe, and acknowledge playnelie vnto thee (ô Lorde) that I am verie ſenſuall, and geuen ouermuche to the loue of my ſelfe, and I ſee well that this greatlie hinderethe my profiringe, and proceadinge in vertue, and godlines. Manie times for my recreation, and paſtimes ſake, or for feare of the paine of faſtinge, and riſinge vp early in the morninge, I paſſe ouer, and doe leeſe the godly and deuout exerciſes of praier, and meditation, with other holie ſpirituall exerciſes: by the loſſe whereof, I leeſe my ſelfe alſo. This ſenſualitie of mine is verie importune vpon me. It woulde faine eate and drinke verie finelie, and delicately, at ſuch howers, and times, as it liketh: and after dinner, and ſupper, it woulde gladlie haue ſome idle talke, or els ſome paſtyme, and recreation. It delighteth at ſuch tymes to be walkinge in a faire greene garden, or orcharde, and there to take ſome ſollace, and pleaſure. Teache me now (ô my moſt louinge Sauiour, and redeemer,) what I ought to doe, whereby to followe thy example; and helpe me with thy grace,

We may learne to ouercome our ſenſualitie and ſelfe loue by beholdinge our Sauiour Chriſte vpon the croſſe.

grace, that I maie performe my dewtie in this pointe. O what a greate shame is it vnto me, to ſee after what ſorte thou diddeſt handel thy bleſſed bodie, which was more tender, and delicate, than all other bodies. In the middeſt of the moſt bitter angwishes, and grieuous tormentes of thy death, thou diddeſt not geue vnto thy bodie anie other foode, or electuarie, but ſuch as thoſe cruell apoticaries had compounded of bitter gaule, and ſower vineger for thee. Who then will from henceforthe haue anie tongue to complaine, that the meate ſet before him, is either to colde, or to ſalte; or to freashe, or not well dreſſed, or that it was ouer late, or to tymelie made readie: conſideringe what a table was here prepared for thee, ô my almightie God: and that in the tyme of ſo great neceſſitie? In ſteede of the mirthe, and pleaſante talke, and entertaynmente, which I ſeeke to haue at my ſuppers, and feaſtes, thou haddeſt none other, but onely outcries and clamarous noizes of them, which shakinge theire heades at thee, *Matt. 27.* ſcorned, and blaſphemed thee ſayenge: *Fye on thee, that deſtroied the temple of God, and in three daies buildeſt it vp againe.* This was the muſicke, and mynſtrelſie of thy bankette: and thy walkinge in a garden, was to be faſt nailed handes, and feete, to the croſſe. And albeit there was an other garden, into which thou wenteſt after thou haddeſt ended thy ſupper, yet was it not to walke in for pleaſure,

but to praie: nor to take the aier, but to sheide bloude: not to recreat thy selfe, but to be pensiue, and sad, and in a greate agonie of deathe. Now what shall I saye of the other ease, and refreshinges, which thy blessed fleshe had? My fleashe would gladlie haue a softe bedde, curious and costly apparell, and a large and wyde howse. Tell me now (ô my sweete Saniour,) what maner of bedde hast thou? What maner of howse hast thou? And what is thy apparell? Thy apparell is nakednes, and a purple coate of mockerie, and reproche. Thy howse is none other, but to stande openly abrode in the sonne, and aier. And if I seeke for anie other, I fynde it to be nothinge els, but onely a stable for beastes. The foxes haue theire holes, and the birdes of the aier theire neistes, and thou that art the creator of all thinges, hast no place where to rest thy head. O curiositie, and superfluitie? How are yee two crepte in, and so vsuallie, and vniuersallie receaued in this our corrupte age, throwghout all the countreys, and nations, of Christendome? O what maner of Christians be we, that doe not vtterlie abandon from vs, all maner of fyne deyntienes, curiositie, and superfluities, knowinge that our Lorde, and maister, vtterlie abandoned from him, not onelie all maner of deyntienes, and superfluities, but also euen such thinges, as were of necessitie.

Math. 8.

A notable admonitiō against the vyces of deyntienes, and superfluitie.

I desire now O Lorde to see also what maner

maner of thinge thy bedde is. Tell me (ô ſweete Sauiour) where doeſt thou lodge? Where *Cant. 1.* ſleepeſt thou at noone daie? Here I ſette my ſelfe at thy feete: Teache me I moſt humblie beſeeche thee, what I ought to doe. For this my ſenſualitie will not ſuffer me to vnderſtande well this language of thy croſſe. I deſire a ſofte bedde, and if I awake early in the mornynge at the hower of praier, and diuine ſeruice, I ſuffer my ſelfe to be ouercome with ſlouthe, and drowſienes, and I expect duelie for the morninge ſleepe, that my head maie take an other nappe, and ſo haue his full eaſe, and reſt. Tell me, ô my moſt gratious and louinge Lorde, what reſt haddeſt thou on that harde bedde of the croſſe? When thou waſt wearie in lienge on the one ſide, how diddeſt thou turne thee on the other, to take the better reſt? What harte is not ouercome and broken in ſonder herewith? What? Is not this enoughe to kill all ſenſualitie in vs? O what a comfort is this to the poore? What a confuſion to the riche? What an encouragement to the penitentes? And what a condemnation to nice, delicate, and ſenſuall perſons? Certeinly the bedde of our Sauiour Chriſte is not for ſuch fyne delicate wantons, neither is his glorie in heauen prepared for them. Geue me grace (ô Lorde) that I may by thy example mortifie this my ſenſualitie. And if it be not thy bleſſed will to graunte me this requeſt, I beſeache thee then euen now out of

we deſire to lye on ſofte feather beddes and our ſaiour Chriſte laye on the harde bedde of the croſſe.

hande to ende my lyfe. For it is not meete, nor ſeemelie, that thou, (ô my omnipotent Lorde, and redeemer) beinge vpon the croſſe, and hauinge none other comforte, not refreſhinge, but onely bitter gaulle, and ſower vinegar, I shoulde ſeeke for ſweete ſauoures, delicate fare, ſugered ſawces, with other curious deynties, pleaſures, and eaſe, in this miſerable life. It is not meete that thou beinge thus poore and naked, I shoulde goe wanderinge and leeſinge my ſelfe after the tranſitorye goodes and riches of this worlde? It is not reaſon that thou hauinge none other bedde, but onely the harde and painfull croſſe, I shoulde ſeeke to haue a ſofte bedde, and other delicacie, and eaſe, for my wretched bodie.

How our Sauiour Chriſte rebukethe from the croſſe, our pompe, delicacie, curioſitie and ſuperfluitie.

Be thou therefore greatelie ashamed, ô my ſoule, beholdinge our Lorde, and Sauiour, on the harde paynefull tree of the croſſe: and make accompte, that from the ſame croſſe he preacheth vnto thee, and rebuketh thee: ſayenge: O man I haue for thy ſake worne a crowne of thornes: and doeſt thou in contempte of me, weare a garlande of flowers, with golden chaynes, aglettes, bruches, and gaye oyſtreche fethers? I for thy ſake haue ſtretched forthe my armes to be nayled, and tormented vpon the croſſe: and doeſt thou ſtretche forthe thyne to pleaſante games, and paſtimes? I beinge a thirſt at my verie death, had not ſo much as a litle colde water, and ſeekeſt thou after pretious wynes, delicate meates, and deyn-

deyntie ſuggered ſawces? I was on the croſſe, and in all my whole life tyme, full of diſhonors, reproches, and grieuous labours and paines, and doeſt thou ſpende all the daies of thy life ſeekinge after dignities, offices, promotions, eſtimations, pleaſures, and delites? I was verie willinglie contented, that my ſyde ſhoulde be opened to geue thee my verie harte, and haſt thou thyne open to vaine and dangerous loues of the worlde?

WHAT PATIENCE WE *ought to haue in all troubles, and aduerſities, followinge the example of our Sauiour Chriſt.*

§. v.

THOV haſt taught me now ô Lorde from the chaire of the Croſſe, the lawes of temperance: teache me alſo at this preſente the lawes of patience, whereof I haue ſuerlie verie great neede. Thou haſt cured that parte of my ſoule, which is called concupiſcible: Cure alſo I beſeeche thee, that parte, which is called iraſcible. Forſomuch as thy croſſe is a medicine for all the whole man, and the leaues of that holie tree, are the healthe of all nations.

Sometimes I haue sayd, and purposed with in my selfe: I will neuer from henceforthe falle out, or be angrie agayne with anie man: I will surelie keepe peace with all persones: and therefore I thinke it good for me, to auoyde all companie, and thereby to eschewe all occasions of trouble, contention, and anger.

But now, ô Lorde, I vnderstande my weakenes in this poynte. For to flee from companie, is not a meane to subdue anger: but rather to couer, and hide myne owne imperfection. And therefore I will from henceforthe carie euer with me, a mynde readie prepared, to liue not onelie with the good, but euen with the wicked also, and to keepe peace with such colericke, waywarde, and frowarde contentious persons, as doe abhorre peace. Thus I purpose from henceforthe to doe: grawnt me thy grace therefore ô almightie God, that I maie dewlie accomplishe this my good intent. If others shall take my landes, or goodes awaye from me; graunte me thy grace ô Lorde, that I be not angrie nor grieued therewith: seinge I see thee thus spoyled, and naked, vpon the Crosse. If they shall take my credite, honor, and estimation frō me, let not that cause me to breake peace with them: seinge I see thee heere, ô Lorde, so despised, dishonored, and contemned. If my fryendes and acquaintance shall forsake me; let me not therefore be confounded, seinge I see thee thus left alone, and forsaken not onely

of

of thy disciples, and fryendes, but also of thyne owne heauenly father. And if it shall seeme to me at anie tyme, that I am forsaken of thee, yet let me not for all that lose my confidence, and trust in thee: seinge thow diddest not looose thine, but after thou haddest made an ende of saienge those wordes. *My God, my God, why hast thou forsaken me?* Diddest forthewith recommende thy spirite into the handes of him, who had forsaken thee: sayenge? *O father into thy handes, I commend my spirite.* And therefore euen now at this instant I requeste, that from henceforthe all troubles, and persecutions maie come and falle vpon me, and not to spare me, forsomuch as all such thinges can doe nothinge els vnto me, but geue me occasion to be a folower of thee my sweete Lorde and Sauiour Iesus Christ.

Math. 27.

Marc. 15.

Psalm. 21.

But now (ô my Lorde) what if the troubles and persecutions shalbe verie great and longe, wherewithall shall I then comforte my selfe? For thy passions althoughe they were verie greate, yet it seemed that they continued not anie longe tyme, forsomuch as all the martirdome of thy passion, did not continewe altogether twentie howers. Now he that hath bene tenne yeares bedredde, or lyen in fetters in harde prison, or in continuall necessitie, trouble, and dissension, within his owne howse, and famylie, what comfort shall he finde in thee, for so longe a combatte and tribulation? Answer (ô Lorde) I beseeche

thee, vnto this demande, forſomuch as thou arte the worde, and the wiſedome of the father. Tell me whether thou be the vniuerſall comforter in all miſeries, be they neuer ſo longe? Or els whether we neede to ſeeke anie other comforter for them? Verelie ô Lorde, we haue no neede of anie othercomforter, but onely thee. For vndowtedlie, the croſſe whereon thou diddeſt ſuffer, was not a martirdome of one daie onely, but it continued all thy whole life. For euen from the verie firſt hower, and inſtant of thy moſt holie conception, there was repreſented vnto thee, both the croſſe, and withall, all the cruell bitter paines, and tormentes, that thou shouldeſt ſuffer vpon the ſame: and ſo thou haddeſt them all continuallie verie liuelie ſet before thyne eyes, all the daies thou diddeſt liue here on earth. For like as all thinges both paſt, and to come, were preſent before the eies of thy diuine vnderſtandinge: euen ſo alſo were all the matirdomes, and inſtrumentes of thy paſſion. There were the croſſe, the nailles, the ſcourges, the thornes, the cruell ſpeare, with all other thy moſt bitter paines, and tormentes, at all tymes as liuely preſent before thy ſight, as when thou ſaweſt them with thy eies the verie ſame frydaie, that thou waſt crucified on the Croſſe. We, though we ſuffer neuer ſo greate, and extreme paines, yet we haue alwaies ſome tyme of eaſe, either by meanes of phiſicke, or other comforte: but thy paine

Our ſauiour had his croſſe and paſſion verie liuelie repreſented daylye before his eyes, from the verie firſt hower of his conception, vntill his deathe.

was

was alwaies in a manet continuall, or at the leaſt it did verie often times torment thee in thy ſoule, duringe the tyme thou diddeſt liue here in this worlde. And albeit this conſideration of thy bitter tormentes, and paſſion, had not tormented thee, yet was the verie zeale of thy fathers honor, and deſire of the ſaluatiou of our ſoules, a continuall torment vnto thee, which vndowtedlie did eate, and rente thy pittiefull louinge harte, and was a more cruell matirdome vnto thee, than the verie death it ſelfe. Whereunto was alſo added the obſtinate malice, which thou ſaweſt in that rebellious people, (the Iewes:) and withall the ſtubbornnes and ingratitude of all other ſinners, (for whoſe remedie and redemption thou waſt ſent) which woulde not helpe themſelues with the benefite thereof, nor yet acknowledge the tyme of theire viſitation. This was the cauſe of thoſe pittiefull teares, *Luc. 19.* thou diddeſt sheide vpon Ieruſalem: and hereof roſe the complainte thou madeſt by thy Prophet Eſaie, ſayenge: *In vaine haue I traueyled,* *Eſa. 49.* *and in vaine haue I conſumed my ſtrenghte.*

Wherefore O my ſoule, thou haſt here with whom thou maiſt keepe cõpanie, and take comforte in thy longe paines and troubles. For althoughe the laſt paines, and tormentes, of the holie bodie of our Sauiour were shorte, yet were the greifes, and paines, of his pittiefull harte and ſoule verie longe, and continuall.

SATTVRDAIE morninge.

THIS daie (after thou haſt made the ſigne of the Croſſe, and prepared thy ſelfe hereunto:) thou haſt to meditate vpon the pearcinge of our Sauiours ſyde with a ſpeare. Of his takinge downe from the Croſſe. And withall of the pittiefull bewaylinge, and lamentation of our bleſſed Ladie. And of our Sauiours buriall.

The text of the holie Euangelistes.

WHEN the Iewes (becauſe *Ioan. 19.*
it was the feaſte of Eaſter)
thoo the bodies ſhoulde
not remaine vpon the Croſſe on
the Sabboth daie, (for that daye
of the Sabboth was verie ſollem-
me emonge them) beſoughte Pi-

Pilate that theire legges might be broken, and that they might be taken downe from the Crosse. Then came the souldiars, and brake the legges of the first, and of the other, that was crucified with Iesus. But when they came to Iesus, and sawe that he was alredie dead, they brake not his legges. But one of the souldiars with a speare pearced his syde, and forthwith there issued out bloude, and water. And he that sawe it, bare witnes, and his witnes is true.

Marc. 15. Math. 17. Luc. 23.

And when the eueninge was come, there came a certeine worshipfull knight, called Ioseph of Arimathia, (one that loked for the kingedome of God) and entered boldlie vnto Pilate, and demaunded the bodie of Iesus. And Pilate merueiled, if he were alreadie dead:

dead: and called vnto him the Centurion, and asked of him, whether he had bene anie while dead. And when he vnderſtoode the truthe of the Centurion, he gaue the bodie to Ioſeph.

There came alſo with him, one called Nicodemus, who was wonte to reſorte to Ieſus by night: and he brought with him of Myrrhe, and Aloes mingeled together, about a hundred powndes. And Ioſeph bought a lynnen clothe, and tooke him downe from the croſſe, and wrapped him in that lynnen with thoſe ſweete ſauours, accordinge to the cuſtome, which the Iewes obſerue in the buriall of the dead. Ioan. 19. March. 15.

And in that place where Ieſus was crucified, there was a garden, and in the gardē a newe ſepulchre, Ioan. 19.

wherein was neuer man yet layed. There they layd Iesus, by reason of the Passeouer of the Iewes: for the sepulchre was neare.

Luce. 23. And Marie Magdalene, and Marie the Mother of Ioseph marked the place, where they layd him.

MEDITATIONS VPON these poyntes of the text.

HEETHERTO (ô my soule) thou hast celebrated the death and grieuous paines of the sonne: It is now tyme for thee to beginne to celebrate, and bewaile the grieuous sorrowes of the mother. Wherefore sit downe a while at the feete of the prophet Ieremie, and takinge the wordes out of his mowthe, and sighinge deepelie with a bitter, and sorrowfull harte, saie thus vnto her. How happeneth it (ô most innocent virgin) that thou arte now alone? How is it (ô ladie of the worlde) that thou arte be-

Ierem. 1.

become a widowe? What? haue they ſet ſo ſore a penaltie vpon thee, without hauinge committed anie offence at all? O moſt holie virgin, I woulde gladly comfort thee, and I knowe not how? I woulde gladly eaſe ſome parte of thy great greffes, and anguiſhes, and I knowe not which waie? O Queene of heauen, if the cauſe of thy ſorrowes, were the ſorrowes of thy bleſſed ſonne, and not thine owne, (for that thou diddeſt loue him more then thy ſelfe,) his ſorrowes are now ended, forſomuch as his bodie ſuffereth no more, and his ſoule is now altogether glorious. Ceaſe therefore (I beſeach thee) the multitude of thy ſorrowfull ſighes, and bewailinges, ſeinge the cauſe of thy ſorowe is alreadie ceaſed, and gonne. When he wepte, thou diddeſt weepe alſo: reaſon it is therefore, that thou ſhouldeſt reioyce with him, now that he reioyceth. Shut vp the ſpringes of thy moſt pure eies, more cleare than the waters of Eſebon, *Cant. c. 7.* and now ſore troubled, and dymmed with the ſhowers of ſo manie teares. The wrath and *Geneſ. 8.* anger of almightie God, is now pacified with the ſacrifice of the true Noe. Ceaſe therefore the ſloude of thy moſt holie eies, and let the earthe be cleared agayne with new brightnes.

The doue is now departed out of the arke; and when she retourneth, she will bringe with her ſignes of the mercie, and clemencie of almightie God. Reioyce therefore ô bleſſed virgin, and comforte thy ſelfe with this

hope, and ceaſe now I praie thee, theſe thy mournefull ſobbinges and ſighes. Thy owne deerlie beloued ſonne him ſelfe putteth thy dolefull mourninge, and teares, to ſylence, and inuiteth thee to a newe ioye in his Canticles: ſayeinge: *The winter is now paſt, the showers and tempeſtuous ſtormes are ceaſed, the flowers do appeare in our lande. Riſe vp therefore my welbeloued, my darlinge, and my turtle done, that abideſt in the holes of the rocke, and in the cleiftes of the walle.* That is to ſaie, in the ſtrookes and woundes of my bodie. *Leaue now this habitation, and come and dwell with me.*

Cant. 2.

I ſee well ô bleſſed Ladie, that none of all theſe thinges are able to comforte thee: becauſe thy ſorrowe, and greiſe is not hereby taken awaie, but onely changed. One martirdome I ſee is ended, and an other now beginneth. The tormentes of thy harte are renewed continuallie, and thowgh ſome goe awaie, yet others do ſuccede with newe kindes of tormentes: that by ſuch changes, the torment of the Paſſion maie be dowbled vnto thee. Hetherto thou haſt lamented his paines, and ſorrowes: now thou lamenteſt his death. Hetherto thou haſt lamented his paſſion: now thou lamenteſt thyne owne ſolitarines. Hetherto thou haſt lamented his griefes, and troubles: and now thou mourneſt for his abſence. One waue is paſt, and an other commeth on to ouerwhelme thee. So that the ende of his paine, is a beginninge of thyne.

And

And as though this thy paine were to litle, I ſee that theſe cruell tormentors prepare yet an other paine for thee, no leſſe then this. Cloſe vp thine eies therefore ô bleſſed Ladie: cloſe them vp out of hande I beſeech thee: and looke not vpon that longe terrible ſpeare, which goeth with greate violence in the aier, to ſtrike the place wherevnto it is leuelled. Now haſt thou, ô holie virgin, thy deſire fulfilled. For now arte thou become a buckler to thy ſonne, forſomuch as this blowe ſtriketh not him, but thee. Thou diddeſt deſire the nailes, and thornes, and they were ordeyned for his bodie: but the pearcinge ſpeare was reſerued for thee. O yee cruell miniſters? O yee hartes of iron? Were the paines, and tormentes to litle (trowe yee) which his bodie ſuffered beinge aliue, that yee woulde not pardon it euen after it was dead? What furie and rancor of enmitie is there ſo outragious, but that it is pacified when it ſeeth his enemie dead before him? Lifte vp your cruell eies a litle, ô you vnmercifull and cruell miniſters, and beholde our ſauiour? Beholde I ſaie his deadlie face, his dymne eies, his fayllinge countenance, his pale and wanne colour, and ſhadow of death. For though you be more harde, than either iron, or the Adamante ſtone: yea though yé be more hard, than your owne ſelues, yet it maie be, that in beholdinge him, your furie and malice wilbe appeaſed. Wherefore are ye not contented with the woundes yee haue geuen

Ioan. 4.

Pſal. 131.

to the ſonne, but that ye will wounde his bleſſed mother alſo? Her ye doe wounde with that ſpeare: vnto her yee geue the ſtroake: and againſt her ſorowfull hart threateneth the sharpe poynt of that cruell lawnce.

Now commeth the wicked miniſter with a longe sharpe ſpeare in his hande, and pearceth the verie naked ſyde of our ſauiour with great furie. The croſſe shaked in the aier with the mightie force of the ſtroake: and from thence iſſued water, and bloude, wherewith are waſshed the ſinnes of the worlde. O riuer that rouneſt out of paradiſe, and watereſt with thy ſtreames all the face of the earthe! O wounde of the pretious ſyde of my ſweete Sauiour, made rather with his feruent loue towardes mankinde, than with the sharpe iron of the cruell ſpeare! O gate of heauen! ô windowe of paradiſe! ô place of refuge! ô tower of ſtrenght! ô ſanctuarie of iuſt perſons! ô ſepulchre of pilgrimes! ô neiſt of cleane doues! ô florishinge bed of the ſpouſe of Salomon! Alhaile ô wounde of the pretious ſyde of our Sauiour, that woundeſt the hartes of deuout perſons! O ſtrooke that ſtrikeſt the ſoules of the iuſt! O roſe of inſpeakeable bewtie! O rubie of ineſtimable price! O entrance into the harte of my ſweete Sauiour Ieſus Chriſt! O witnes of his loue, and pledge of euerlaſtinge life! Throwghe thee doe all liuinge thinges enter into the Arcke of the true Noë, to be preſerued from the

floude

ſloude. Vnto thee doe all ſuch as are tempted repaire: In thee doe all thoſe that are heauie, and ſad finde comforte: by thee are the ſicke *han. f.* perſons cured: throwgh thee doe ſinners enter into heauen: and in thee doe all banished perſones, and pilgrimes, ſleepe ſweetelie, and take theire reſt. O furnace of loue? O howſe of peace? O treaſure of the Catholicke Church? O veyne of liuely water, that ſpringeſt vp euen vnto life euerlaſtinge. Open ô moſt louinge Lorde, I beſeache thee, this gate vnto me: receaue my harte into this moſt delitefull habitation: geue me paſſadge through the ſame vnto the tender bowells of thy loue: let me drinke of this ſweete fountaine: let me be waſhed with this holie water: let me be made dronke with this moſt pretious licour. Let my ſoule ſleepe in this ſacred breſte. Here let it ſleepe: here let it eate: here let it ſinge ſweitly with the Prophet: ſayeinge: *This is my reſting place for euer, and euer: here will I dwell: for this place haue I choſen for my habitation.* *Pſal. 131.*

HOW OVR SAVIOVR CHRIST WAS TAKEN DOWNE FROM THE Crosse: and of the pittifull lamentation and bewailinge of the blessed Virgin Marie.

Alwayes bearing about in our body the mortification of Jesus, that the life of Jesus may be manifested in our bodies. 2. Cor. 10.

AFTER this, consider how the holie bodie of our Sauiour was taken downe from the crosse: and how the blessed virgin receaued it in her armes.

Now

Now the verie ſame daie in the eueninge, there came thoſe two holie men, Ioſeph, and Nicodemus, who reared vp theire ladders vnto the croſſe, and tooke downe the bleſſed bodie of our Sauiour into theire armes. The holie virgin then perceiuinge that the torment of the croſſe was now ended, and that the ſacred bodie of our Sauiour was commінge towardes the earthe, she ſettethe her ſelfe in a readines, to geue him a ſecure hauen in her lappe, and to receyue him from the armes of the croſſe, into her owne armes. And ſo she wrvngeth her handes verie pittiefullie, and requeſteth of thoſe noble men with great humilitie, and inſtancie, that forſomuch as she had taken no leaue of her deerelie beloued ſonne, nor receaued thoſe laſt embracinges of him vpon the croſſe at the tyme of his departure, they woulde now ſuffer her to come vnto him, and not encraſe her diſcomforte on euerie ſyde. She beſeecheth them, that they woulde not deale ſo ſtraitly with her, as the enemies had done, takinge her ſweete ſonne from her beinge now dead, as the enemies did, whiles he was yet aliue. O bleſſed Ladie, how voide of comforte arte thou on euerie ſyde? For if they denie thee thy requeſt, thou wilt be ſore diſcomforted: and if they graunte thee thy petition (accordinge to thy earneſt deſire) yet shall thy diſcomfort be neuer a whit diminished. Thy miſeries haue no comfort at all, but onelv in thy patience. If

thou goe about on the one ſide to diminiſhe thy ſorrowe, on the other ſide it increaſeth dowble. Now yee holie men, what will yee doe in this caſe? What is your beſt aduice, and counſell, in this matter? To geue a flat deniall vnto ſuch lamentable teares, and to ſo bleſſed a Ladie, in ſo iuſt and reaſonable a requeſt, were certainlie an vnſeemlie acte: and to graunt her the thinge she demaundeth, were to ende her life. You are afrayd on the one ſyde to diſcomfort her: and on th'other ſyde you feare alſo leaſt perhappes you shoude be murderers of the mother, as the enemies were of the ſonne. In concluſion the pittiefull earneſtnes of the holie virgin ouercõmeth them, and thoſe noble men thought beſt, that conſideringe her great dolefull bewailinge, and lamentation, it shoulde be a greater crueltie to take her owne deare ſonne frõ her, than to bereiue her of her life. And ſo they were enforced to graunte her requeſt.

Now when the bleſſed virgin had by her pittiefull interceſſion gotten the bodie of her deare ſonne into her armes, what tonge is able to expreſſe the greate inwarde anguishe and ſorrowe which then she felte? O ye angells of peace, weepe with this holie virgin. O ye heauens, lament with her. O ye ſtarres of heauen, and all creatures of the worlde, accompanie the bleſſed virgin Marie, in her great heauines and dolefull lamẽtation. The bleſſed mother embraceth the torne, and rent bodie

of her ſweete ſonne. She huggeth, and chippeth him faſt to her breſt, (her ſtrenghte ſeruinge her to this thinge onely:) She putteth downe her face betwene the thornes of his ſacred head. She ioyneth countenáce with countenance. The face of the mother, is embrued with the bloude of the ſonne: and the face of the ſonne, is bathed with the teares of the mother. O ſweete mother, is this happily thy ſweete ſonne? Is this he, whom thou conceauedſt with ſo great glorie, and broughteſt foorthe with ſo great ioye? Where are now thy former ioyes become? Whither is thy wonted gladnes gone? Where is now that mirrour of beawtie, wherein thou diddeſt ſo often times beholde thy ſelfe? Now thou takeſt no pleaſure to beholde him in the face, becauſe his eies haue loſt their light? Now it auayleth thee not to ſpeake, and talke with him, becauſe his eares haue loſt their hearinge? Now that tonge moueth not, which was wont to vtter the wordes of heauen. Now are thoſe eies dimmed, which were wót with their ſighte to reioyce the whole worlde. How it it, that thou ſpeakeſt not now (ô Quene of heauen?) How happeneth it, that verie ſorrowe, and heauines, hath thus tyed vp thy tõge? Trew it is, that the tonge of the bleſſed virgin was as it were domme for a tyme: but her harte might ſecretly with inward greife ſpeake vnto her ſweete, and dearelie beloued ſonne, and ſaie vnto him.

THE PITTIEFVLL LAMENTATION OF THE BLESSED virgin Marie.

Thine owne soule shal a sworde pearce, that out of many hartes, cogitations may be revealed. Luc. 2. 35.

Note, that the intention of the author is not to represent here exactly and precisely the af-

O life dead, ô light oscured, ô beawtie defyled. What blouddie handes were those, that haue so disfigured thy diuine shape? What crowne is this, that my handes do feele vpon thy head? What wounde is this, that I see in thy syde? O highe preist of the worlde? What dolefull markes, and signes, are these, that my eies doe see

ſee in thy bodie? Who hath beſpotted the cleare glaſſe, and bewtie of heauen? Who hath disfigured the face of all graces? Are theſe the eies, that were wont to dymne the ſonne with theire bewtie? Are theſe the handes, that raiſed vp the dead, whom they towched? Is this the mowthe, out of which the fower Riuers of paradice iſſued? Haue the handes of men ſuch power againſt God? O my ſweete ſonne, and bloude of my bodie, from whence aroſe this terrible tempeſt? What raginge ſtorme hath this bene, that hath ſo bereaued thee from me? O my deere ſonne, what ſhall I doe now without thee? Whither ſhall I goe? Who ſhalbe able to helpe me? Manie fathers, and brothers, when they were afflicted, came to entreat thee for theire children, and brethen that were dead, and thou with thy infinit vertue, and clemencie, diddeſt comforte, and helpe them: But I (alas,) that ſee myne owne deere ſonne, my father, my brother, and my Lorde, here dead before me, to whom ſhall I make ſute for him? Who ſhall comfort me? Where is the good Ieſus of Nazareth, the ſonne of almightie God, which conforteth the liuinge, and reſtoreth life vnto the dead? Where is that great Prophet, ſo mightie both in wordes and worckes.

affections of the bleſſed virgin: but onelie by expreſſinge her doleful greifes, to moue the readers to deuotion, and pietie.

O my ſweete ſonne, which heretofore haſt bene my comfort, and reſt, but now a verie sharpe knyfe to my ſorowfull and heauie harte. What haſt thou done, why the

Iewes shoulde thus crucifie thee on the crosse? What cause had they to put thee to so cruell and shamefull a death? Is this the thankes for so manie good workes, as thou hast wrought emonge them? Is this the rewarde, that is giuen vnto vertue? Is this the recompence, for such diuine doctrine? Hath the wickednes of the worlde extended it selfe so farre? Hath the malice of the deuill bene so furiouslie bent? Hath the goodnes, and clemencie of almightie God yealded so farre forthe? Is the horror, and hatred which almightie God beareth against synne so passinge great? What? was so great a satisfaction requisite, to satisfie for the synne of one? Is the rigour of godes iustice so streicht? Doth almightie God make so great accompt of the saluation of men?

O my sweete sonne, what shall I doe with out thee? Thou arte my sonne, my father, my spouse, my maister, and all my companie? I am now become, as it were an Orphan without a father: a widowe without a husbande: I am now alone, and depriued of such a maister, and of such a sweete companion. Now shall I not see thee anie more to enter in at my gates, wearied with the discourses, and preachinge of the gospell. Now shall I no more wype of the sweate from thy face, which was so ofrentymes sonneburned, and tyred with painfull trauels, and iourneis. Now shall I see thee no more sittinge, and eatinge at

at my table, and miniſtringe foode to my ſoule with thy diuine preſence. Now Alas, this glorie is finished: this daye is this ioye ended, and my ſolitarines beginneth preſently.

O My deare ſonne, why ſpeakeſt thou not vnto me? O tonge of heauen, that haſt comforted ſo manie with thy wordes, and geuen ſpeache, and life, to ſo manie perſons: who hath put thee to ſuch a great ſilence, that thou ſpeakeſt not to thy louinge mother? How is it, that thou haſt not at the leaſt left me ſome legacie, wherewithall I might comfort my ſelfe? Well, I will take it by thy licence. This Royall crowne shalbe my legacie. Of theſe nayles, and of this ſpeare will I be thy heyre. Theſe ſo pretious Iewels will I kepe alwaies in my harte. There shall thy nailes be knocked in. There shall thy crowne, thy ſcourges, and thy croſſe, be kepte, and preſerued. This is the inheritance which I haue choſen to enioye all the daies of my life.

O how litle while doe the ioyes of the earthe endure? And how ſoare doth that greife ſmarte, which commethe after muche proſperitie? O Bethelem, ô Ieruſalem, how farre doe theſe daies differ from thoſe, which I haue had in you? What a cleare night was that, and what an obſcure daie is this? What a great ioye, and riches had I then: and what a greate greife and penurie haue I now? The loſſe of ſo great a treaſure, can not be litle. O bleſſed

Angell, where are now thoſe great praiſes of thy olde ſalutation? It was not in vayne, that I was in ſuch a great trouble, and feare, at that tyme. For after great praiſes, there muſt needes followe, either ſome great faulle, or ſome great croſſe, and tribulation. Our Lorde will not haue his giftes to be in vaine, Idle, and without exercile. He neuer geueth honor without charge: nor ſuperioritie without ſeruitude: nor great aboundance of grace, but to make vs able to ſuffer great trouble, and perſecution. Then thou diddeſt calle me, *Full of grace*: and now am I full of ſorowe. Then thou diddeſt calle me, *Bleſſed emonge all women*: and now am I the moſt afflicted of all women. Then thou diddeſt ſaie, *our Lorde is with thee*: now he is alſo with me, howbeit not aliue, but dead, as I now holde him here in myne armes.

Luc. 1.

O my ſweete redeemer and ſauiour, was it anie offence in me, to holde thee in my armes, with ſo great ioye, when thou waſt but newely borne, that I shoulde now come to holde thee in them ſo ſoare tormented? Was it anie faulte in me, to take ſo great pleaſure in geuinge thee the ſweete milke of my breſtes, that now thou shouldeſt geue me to drinke of ſuch a bitter cuppe? Was it anie fault in me, to beholde my ſelfe in thy face, as in a bright glaſſe: that thou haſt thus ordeined that I shoulde now ſee thee thus cruellie rente, and tormented? Was it anie offence in me,

me to loue thee ſo entierly, that thou ſhouldeſt now cauſe my loue to become my tormentor? And that I ſhoulde now ſuffer ſo much the greater greife, by how much I loued thee more entierlie?

O heauenly father, ô louer of men, which art mercifull towardes them, and rigorous towardes thyne onelie and deerlie beloued ſonne. Thou knoweſt how great the waues, and tempeſtuous ſourges are, which lye beatinge at this preſente againſt my dolefull harte. Thou knoweſt that this harte of myne hath abidden ſo manie deathes, as there haue bene whippes, and ſtroakes, geauen vnto this holie bodie of thy ſweete ſonne. Howbeit, althoughe I be the moſt afflicted of all creatures, yet doe I geue thee infinite thankes for this greate ſorrowe, and greife, that I ſuſtaine. It is a ſufficient comfort vnto me, to vnderſtande, that it is thy bleſſed will that it ſhoulde ſo be. Anie thinge that commeth from thy handes, I muſt needes take in good worth, thoughe it were a sharpe knyfe, and woulde thruſt it euen into my bowels. I geue thee moſt humble, and hartie thankes, both for my proſperitie, and aduerſitie: and as well and euen in as equall wiſe for the one, as for the other. And for the vſe, and commoditie of thy benefittes, which I haue hitherto enioyed, I bleſſe thee: And I am nothinge diſcontented, that thou doeſt now take them awaye from me. I miſlyke not of that, but I doe

rather reſtore to thee the thinge againe, that was committed to my cuſtodie, and doe yeelde vnto thee moſt humble and hartie thankes. Both for the one, and the other, the angelles bleſſe thee, and with them my teares alſo bleſſe thee for euermore. Howbeit I beſeach thee ô my moſt louinge and mercifull father (if it maye ſtande with thy bleſſed will, and pleaſure) that the martirdome which I haue alreadie ſuffered for theſe thirtie and three yeares maie content thee. Thou knoweſt ô Lorde, that from the daie, that holie Simeon ſignified this matirdome vnto me, all my pleaſures haue bene mingled with bitter gaule. And from that tyme hitherto, I haue had that ſorrowfull daie euer lyenge ouerthwarthe my heauye harte. In the middeſt of my Ioyes, I haue bene alwaies aſſaulted with the remembrance of this dolorous ſorrowe: and I neuer had anie Ioye ſo pure, but that it was myngled with the terrible ſorrowes, and feares of this daie. I knowe well, that all this was directed by thy diuine prouidence, and that it was thy bleſſed will, that from that tyme I shoulde haue knowledge of this miſterie, to the ende, that as the ſonne caried the croſſe euermore before his eies, (euen from the verie daie of his conception:) ſo shoulde his mother carie it alſo. For thy will, and pleaſure is, that thoſe that be thyne shoulde alwaies ſuffer, and be afflicted in this tranſitorie life: And thou wilt not that our ioyes shoulde

Luc. 2.

Our Lorde will haue them that be his ſeruãtes, euer

shoulde be great or perpetuall in this vale of teares, though they be ſuch as we take in thee.

to ſuffer, and be afflicted in this life.

Wherefore ô my kinge, vouchſaffe now I beſeach thee, if it maie ſo ſtande with thy bleſſed will, that this maie be the verie laſt of my martirdomes: if not, thy holie will be fulfilled both in this, and in all other thinges. If thou thinke one martirdome be to litle for a poore ſeelie woman, thou knoweſt verie well ô Lorde, that I haue bene ſo oftentimes a Martir, as there haue bene woundes, and ſtrookes geuen to the moſt bleſſed bodie of my ſauiour. His martirdomes are now al ended, but myne in beholdinge him thus cruellie tormented doe beginne a freshe. Commaunde deathe to retourne againe, to take the ſpoyle, which he hath left behinde him: and let him carie the mother alſo with the ſonne to the graue. O happie ſepulchre, that ſucceedeſt me in myne office. The crowne that they take from me, they geue vnto thee, forſomuch as thou encloſeſt him within thee, whom I haue had encloſed in my bowelles. My verie bones woulde reioyce, if they might ſee them ſelues laied vp there, and certainlye there shoulde my life be laied alſo. My harte, and my ſoule will I burie there, (for that maie I doe) but as for my bodie, burie thou it there alſo (ôLorde) I beſeeche thee, for that I maie not doe without thee. O deatht, why arte thou ſo cruell, as to ſeperate me from

him, in whose life my whole life consisteth? Thou arte sometimes more cruel in pardoninge, thā in killinge. Suerly thou haddest shewed thy selfe verie pittiefull towardes me, if thou haddest taken vs both together: But now alas, thou hast bene cruell in killinge the sonne, but farre more cruell in sparinge the mother.

Such wordes as these, woulde the blessed virgin speake priuelie in her harte: and the like might those holie Maries, that accōpanied her speake also. All that were present wepte very tenderly with her. Those holie Matrones wepte: those noble Gentilmen wepte: heauen and earthe wepte: Yea all creatures accompanied the teares of the blessed virgin Marie.

The lamētation of S. Iohn the Euāgelist.

The holie Euangelist also wepte verie lamentablie, and embracinge the blessed bodie of his maister, sayd: O my good Lorde, and maister, who shall be my teacher from henceforthe? To whom shall I resorte to be resolued in my dowtes? Vpon whose brest shall I rest my selfe? Who shall imparte to me the secretes of heauen? O what a straunge chaunge, and alteration is this? The last eueninge thou sufferedst me to rest vpon thy holie brest, and gauest me the Ioyes of life: and now doe I recompence that great benefit, with holdinge thee dead on my brest. Is this the face, which I sawe transfigured vpon the mownte Thabor? Is this that figure, which was more cleare, than the sonne at noone daie?

Lykewise that holie sinner, Marie Magdalen wepte

wepte full bitterlie also, and embracinge the feete of our Sauiour said: O light of myne eies, and redeemer of my soule: if I shall see my selfe ouercharged with sinnes, who shall receaue me? Who shall cure my woundes? Who shall answere for me? Who shall defende me agaynste the Pharisees? O how farre otherwise helde I these feete, and washed them, whē thou receauedst me, lyinge prostrate at them? O my sweete hart roote, and most entierly beloued, who coulde bringe to passe, that I might now die with thee? O life of my soule, how can I saie, that I loue thee, seinge I see thee here dead before myne eies, and yet doe remaine aliue?

The lamētation of S. Marie Magdalene.

After the like maner did all that holie companie weepe, and lamente, wateringe and washinge his holie bodie with theire teares. Now when the hower of his buriall was come, they wynde his holie bodie in a cleane lynnen clothe: They bynde his face with a napkin: And layinge his bodie vpon a beere, doe carie it to the place of his buriall, and there they laye in that most pretious treasure. The sepulchre was couered with a stone: and the harte of the blessed mother with a darke clowde of heauines, and sorrowe. There is she once agayne bereued of her sonne. There beginneth she a freshe to lamente her solitarines. There she seeth her selfe dispossessed of all her treasure. And there her harte remaineth buried, where her treasure was left.

The buriall of our Sauiours bodie in the sepulchre.

A DECLARATION, WHY THE BLESSED VIRGIN MARIE, AND *all iuſt perſones, are afflicted in this preſent tranſitorie life, with diuers aduerſities, and tribulations.*

§. III.

O Heauenly father, ſith of thy infinit goodnes, and mercie, thou wouldeſt that thy bleſſed ſonne ſhoulde thus ſuffer for our ſynnes: why wouldeſt thou that this holie virgin his bleſſed mother ſhoulde ſuffer alſo, who neither deſerued death for the ſinnes of others (forſomuche as thy ſonnes death ſuffiſed for them:) neither yet for her owne, ſeinge ſhe neuer committed anie maner of ſynne in all her whole life? How eaſelie might this her tribulation haue bene tempered, if at that time ſhe had bene foorthe of the cittie of Ieruſalem, where if ſhe had bene abſent, ſhe ſhoulde not haue ſeene with her eies the cruell death of her onelie and dearlie beloued ſonne, neither haue ſo greatelie augmented her ſorrowe, and griefe, with the ſighte of the preſent obiecte, and with beholdinge him ſufferinge his ſo manifolde, and cruell tormentes vpon the croſſe. O wonderfull diſpenſation, and counſell of almightie God! Thy will was ô Lorde, that the bleſſed virgin ſhoulde ſuffer, not for the redemption

of the worlde, but becauſe there is nothinge in the worlde more acceptable vnto thee, than to ſuffer for the loue of thee. Emonge all thinges created there is nothinge more pretious than in heauen the glorious loue of the blessed Saincles, and in earthe the troubled and afflicted loue of iuſt perſons. I meane than the loue of iuſt perſons, that is tried with aduerſitie, affliction, and tribulation. In the howſe of almightie God, there is no greater honor, than to ſuffer for the loue of God. Emonge all the good workes, and ſeruice, that our Sauiour did vnto thee in this worlde, this was that which thou haſt appoynted, and accepted, for the moſt cheefe, and principal worke, to be the meane of our reparatiō & redēption. This was the iewel, & pretious ſtone, that emonge all the riches of vertues, which that riche marchant laide before thee, liked thee beſt: for the which thou gaueſt vnto him whatſoeuer he demaunded, which was the redemption of the worlde. Now then, if this iewel be of ſo great valewe, and eſtimation, in the ſighte of almightie God, it were not meete, that ſuch a riche peece, as this is, ſhoulde be wantinge in our bleſſed Ladie, who was of all perfect women, the moſt perfecte, and moſt acceptable in the ſighte of almightie God.

Note that nothing is more precious in earthe, thā the loue of God, tryed in iuſt perſons with ſufferinge affliction, and tribulation, for Gods ſake.

Moreouer, there is no worke in this worlde that maketh a more manifeſt, and perfecte ſhewe of true vertue, than to ſuffer

The moſt manifeſt, and perfect ſhe-

we, and proufe, of trewe vertue, is to ſuffer tribulatiõs for the loue of God.

tribulations for the loue of God. For the proufe, and tryall of true loue, is to haue true patience for the beloued. And there is no triall, and proufe, ſo farre from all ſuſpition, as this is. And like as almightie God him ſelfe did neuer diſcouer the greatnes of his loue vnto men ſo clearelie, and perfectly, (thoughe his other benefittes which he beſtowed vpon thé were verie great) vntill he came to ſuffer for thé: euen ſo ſhall they neuer diſcouer their loue towardes him fully, and perfectly, (be there other ſeruices they doe vnto him neuer ſo manie, and great,) vntill they come to ſuffer tribulations for his ſake. *Tribulation* (as S. Paule ſaith) *is the occaſion, and matter of patience*: And patience is the proufe, and triall of true vertue. And this proufe geueth vs a hope of glorie. For this cauſe therefore, a man ought alwayes to ſuſpecte all vertue, and holines, which he perceaueth in him ſelfe, vntill it be tryed and prooued with the teſtimonie of tribulation. For as the Wiſe man ſaith: *The veſſels of claye are tried in the furnace: but the hartes of the iuſt, in the furnace of tribulation.*

Rom. 5. Patience is the proufe of trewe vertue, if it be exerciſed in ſufferinge for defence of a iuſt, and godlie cauſe: and not for hereſie, or other vniuſt cauſes.

Eccleſ. 27.

Almightie God in all the workes of nature hath not made anie one thinge that shoulde be idle, or in vaine: muche leſſe woulde he, that in the workes of grace, his giftes shoulde be idle, and in vaine, And therefore he deuideth to euerie one of his electe, the burthen, and charge, which he muſt beare, accordinge to the forces, and talente of the grace,

he hath receaued. So that here in this short transitorie life, it is not to be esteemed for the greater loue, and frendship, if almightie God doe geue vs greater pleasure and ease: but rather, if he geue vs greater tribulation, and aduersitie. *Thow shalt geue vs ô Lorde,* (saieth the Prophet) *to drinke teares by measure.* And the measure is this, that he that is most and greatest in thy grace, and fauour, is commōly most afflicted, and troubled in this transitorie life. When Moyses made that peace and accorde, betwene almightie God, and his people, the holie scripture sayth, that he sprinckeled all the people with an Isope dipped in bloude, and this beinge done, the rest of the bloude that remained, he sprinckeled vpon the aulter. Wherefore let all those, that determine to be the friendes of almightie God vnderstande hereby, that theire loue, and friendship with him, must be celebrated, and dedicated with bloude: and not onelie with the bloude of Christ, but euen also with the proper bloude of euerie one: to wit: with patience, and sufferinge of troubles, and aduersities. Our Sauiour Christ at that last supperted, which he made with his disciples, dranke first him selfe of the Cuppe, but after he had drōcke him selfe thereof, he gaue the remnant vnto his ghestes, which he had inuited, and cōmaunded them, to deuide the same emonge them, and that euerie one of them shoulde also drinke his drawght of that cuppe. So that

Psalm. 79.

He that is greatest and most singular in the loue, and fauour of God, is commonlie most afflicted with tribulatiōs in this life.

Exod. 24.

Note, how our loue, and frendeship, with almightie God, must be celebrated, and dedicated with bloude.

All Christians must drinke their parte of Christes cuppe, and as mēbers of Christ cōforme thē selues with Christ their head in sufferinge.

it apperteineth to all persons to haue their parte of this cuppe: and it is also requisite, that they all, as members of Christ, doe conforme them selues with our sauiour Christ in sufferinge. Howbeit herein standeth the difference, that as concerninge the common sorte of people, and those, that are Imperfecte, it is sufficient if they be sprinckled with bloude; but those deuout godlie persons, that are more nearly approched, and ioyned vnto almightie God, and be such, as are worthie to be called his aulters, these must not onelie be sprinckeled with bloude, but they must also be dyed, and bathed in bloude: forsomuche as to the stronge, are reserued the strongest battels, and so consequentlie a greater rewarde, and a greater crowne in the kingdome of heauen.

A notable comfort for all Catholickes that be persecuted by heretickes.

There were neuer anie persons more tossed with aduersities, and tribulatiōs in this worlde: thā our sauiour Christ and his blessed mother.

Our sauiour Christ, and his blessed mother, were the two persons, that of all others in this worlde, were most entierly beloued of almightie God. Now these two, as they farre passed, and excelled all creatures in vertue: so did they likewise in sufferinge. And vndowtedlie there were neuer in the worlde two better persons, nor more tossed, and turmoyled with aduersities, afflictions, and tribulations, than these two were.

Be of good comfort therefore all yee Catholickes that are in tribulation, assuringe your selues, that the more troubles, afflictions, emprisonmentes, and crosses you susteine, the more

more like you are vnto our Sauiour Christ, and his holie mother. Be of good cõfort all ye Catholikes that are troubled. For you are not therefore the more forsaken, of almightie God, but rather (if you haue patience in your troubles,) you are certainlie the more in his grace, and fauour, and more singularlie, and dearlie, beloued of him. Be of good comfort, againe, and againe, I saie, all ye Catholickes that are afflicted, and troubled, for there is no sacrifice more acceptable vnto almightie God, than a troubled and afflicted harte: neither is there anie signe more certaine of his loue, and friendshippe, then patience in tribulation. Let no man therefore sclaunder tribulation, for that were to sclaunder our sauiour Christe, and his blessed mother: yea it were to bringe a sclaunder vpon almightie God him selfe, who alwaies sendeth tribulations and afflictions to his friendes.

Psalm. 50. There is no signe more certayne of the loue, and fauor of God, than to haue patience in tribulatiõ.

What things is tribulation, but onely a crosse? And therefore what other thinge is it, to defame tribulation, but to defame the crosse? Againe what is it els to flie from tribulation, but to flie from the crosse? Now if we worshippe the dead Crosse, which is the figure of the Crosse, why flie we than from the liuelie crosse, which is, to suffer by the crosse of tribulation? This is to Imitate, and followe the Iewes, of whom our sauiour sayth, that when they had persecuted the Prophettes, they made for them afterwardes verie

To flie frõ tribulatiõ, is to flie from the crosse.

Luc. 11.

great, and sumptuouse sepulchers: honoringe them after they were dead, and persecutinge them, whilest they were alue. And euen so it seemeth that those wicked Christians doe likewise in a sorte imitate them, which on the one side doe worshippe the dead Crosse, and on the other side doe denye, and spit at the liuelie Crosse: Which is the sufferinge by the crosse of tribulation.

And let no man be discomforted, and saie, that he suffereth for his synnes, (or without synne: for howsoeuer thou suffer, all is finallye in effect to suffer vpon the crosse. For if thou suffer for thy synnes, (and doe hartelie repent them) thou suffereſt vpon the crosse of the good theiffe: But if thou suffer without sinne, and without deserte, thou oughtest to take the more comfort thereof, because this is to suffer euen vpon our Sauiours owne Crosse.

SON-

SONDAIE morninge.

THis daie (after thou haſt made the ſigne of the Croſſe, and prepared thy ſelfe hereunto,) thou haſt to meditate vpon the miſterie of the holie Reſurrection: in which thou maiſt conſider theſe fower principall pointes: to witt: of the deſcendinge of our Sauiour into that place of hell, which is commonly called by the Learned diuines: *Limbus Patrum*. Of the Reſurrection of his holie bodie: Of his appearinge firſt to our bleſſed Ladie, and afterwardes to S. Marie Magdalene, and to the diſciples.

That he ascended, what is it, but because he descended also first into the inferior parties of the earth? Ephes. 4. 9.

The text of the holie Euangelistes.

Iohn. 20.

UPON the Sondaie next ensuinge after this Fridaie of the Passion, verie earlie in the morninge before the breake of the daie, Marie Magdalen came

me to the ſepulcher: and ſawe the ſtone remoued from the tombe, and perceaued that the bodie was not there. The which, when she fownde not, she ſtoode without the ſepulcher in the garden weepinge. And as she wepte, she bowed her ſelfe downe into the ſepulcher, and ſawe two Angells in white, ſittinge the one at the head, and the other at the feete of the place, where the bodie of Ieſus was laid. And they ſaid vnto her: Woman, why weepeſt thou? She made anſwere, and ſayd: They haue taken awaie my Lorde, and I knowe not where they haue laid him. When she had thus ſaid she turned her ſelfe backe, and ſawe Ieſus ſtandinge, and knewe not that is was Ieſus. Ieſus ſayd vnto her: Woman, why weepeſt

thou?

thou? Whom ſeekeſt thou? She ſuppoſinge that he had bene the gardener of that garden, ſayd vnto him: Sir, if thou haſt taken him awaie, tell me where thou haſt laid him, and I will take him awaie. Then ſayd Ieſus vnto her: Marie. And she ſayd vnto him, Maiſter. Ieſus ſayd vnto her. Towche me not, but goe, and tell my brethern, that I aſcende to my father, and your father, to my God, and your God. Marie Magdalen came forthwith awaye, and tolde theſe thinges vnto the Diſciples, ſayenge: I haue ſeene our Lorde, and he tolde me theſe, and theſe thinges, that I shoulde tell them vnto you.

The ſame daie, late in the eueninge, when the doores were shut, where the diſciples were aſſembled

bled for feare of the Iewes, Ieſus came, and ſtoode in the middes of them and ſayed vnto them Peace be with you. And when he had ſo ſaid, he ſhewed vnto them, his handes, and his ſyde. Then were the diſciples glad, when they had ſeene our Lorde. Then ſayd Ieſus againe vnto them: Peace be with you. As my father ſent me, ſo ſende I you. And when he had ſayd thoſe wordes, he breathed vpon them, and ſayd: Receaue the holie Ghoſt. Whoſe ſynnes ſo euer yee ſhall forgeue, they be forgeuē vnto them: and whoſe ſynnes ſo euer ye ſhall reteyne, they are reteyned.

At that tyme, Thomas one of the twelue, who was alſo called Didimus, was not with the diſciples whē Ieſus came. The other diſciples therefore (whē he came) ſaied vnto

him. We haue ſeene our Lorde. But he ſayd vnto them. Except I ſee in his handes the prynte of the nailes, and put my fynger into the holes of them, and put my hande into his ſyde, I will not beleeue it. And eight daies after, his Diſciples were againe within, and Thomas with them. Then came Ieſus againe, when the doores were ſhutt, and ſtandinge in the middes of them: ſayd: Peace be with you. And after he ſayd vnto Thomas. Put thy finger here, and ſee my handes, and bringe hither thy hande, and put it into my ſyde, and be no more incredulous, but faithfull. Thomas anſwered, and ſayd: My Lorde, and my God. And Ieſus ſayd vnto him. Thomas, becauſe thou haſt ſeene, thou beleueſt. Bleſſed are they, that haue

ue not ſeene, and haue beleued. Manie other ſignes did Ieſus worke alſo in the preſence of his diſciples, which are not written in this booke: but theſe thinges are written, that yee might beleeue, that Ieſus Chriſt is the ſonne of God, and that beleuinge, yee might haue life by him.

MEDITATIONS VPON theſe poyntes of the text.

THIS *is the daie that our Lorde hath made, let vs reioyce, and be merie in it.* Our Lorde who is the maker of all times, hath made euerie daie: but this daie, eſpeciallie he is ſayd to haue made, forſomuche as on this daye he finished the moſt excellente of all his workes, to wit, the worke of our redemption. Now as this worke is called by *Pſalm. 117.*

why the daye of Chriſtes reſurrectiō is ſpeciallie called our Lordes daye.

(by waye of excellencie) the worke of God, by reason that it farre passeth all his other workes: euen so also this daie is called the daie of God, for that vpon this daie he finished this worke, which was the most excellente of all his workes.

It is also sayd, that our Lorde made this daye, because whatsoeuer was done in it, was done onely by his owne hande. In other feastes and mysteries of our Sauiour, there is euer some thinge that we haue done our selues, because there is alwaies in them some thinge of payne, which payne grewe of our sinne, and therefore there is some thinge belonginge vnto vs. But this daye is not a daie of trauell, nor of paine, but a puttinge awaie, and bannishement of all paine, and a fulfillinge of all glorie, and therefore it is wholie and purelie the daie of God. Who is he then that will not reioyce vpon such a daye as this is? This daie all the humanitie of Christ reioyced: The blessed mother of Christ reioyced: the disciples of Christ reioyced: heauen and earthe reioyced: yea hell it selfe had his part of this ioye. This daie the sonne shyned more clearly than it did anie other daie, because it was meete that it shoulde serue our Lorde with his light on this daie of his reioycinge, as it had serued him before with his darkenes on the daie of his Passion. The heauens which before in the daie of his passion became darke, because they woulde not see their

The ioyefull daye of Christes Resurrection.

creator naked, doe now on this dayeshyne with a ſinguler clearnes, to ſee him how he cõmeth foorthe as a conqueror out of the ſepulchre. Let the heauens therefore reioyce, and thou ô earthe take part of this ioye: becauſe this daie there shyneth a greater brightnes out of the ſepulchre, than from the very ſonne it ſelfe, that geueth light in the heauens. A certaine holie Father geuen muche to contemplation ſayth, that euerie Sondaye morninge when he roſe to martins, he tooke ſo great ioye by callinge to minde the miſterie of this daie, that it ſeemed to him, that all creatures both of heauen, and earthe, did ſinge at that howre, with lowde voices, and ſaye: *In thy reſurrection ô Chriſt, Alleluia. The heauens and earthe reioyce, Alleluia.*

Now to vnderſtande ſomewhat of the miſterie of this daye, conſider firſt of all, howe our Sauiour hauinge finished that painfull iourneye of his paſſion, as he aſcended with paſſinge great charitie vpon the croſſe for our ſakes, euen ſo did he deſcende downe into hell with the like loue and charitie, to finishe the worke of our reparation. For as he tooke death as a meane to deliuer vs from death: euen ſo did he likewiſe goe downe to hell, vſinge that as a meane to deliuer ſuch as be his from hell.

Now therefore let vs conſider, how this noble triumphant conqueror goeth downe into hell, clothed with brightnes and ſtrẽgthe,

whose entrie Eusebius Emisenus describeth in these wordes. O beawtifull light, which shininge from the highest parte of heauen, diddest geaue light with a suddaine and vnwonted brightnes to them that were in darckenes, and in the shadowe of deathe. For at the verie instant, that our Sauiour descended thither, immediatlie that euerlastinge darke night shyned verie brightlie, and the noyse of them, that there lamented ceassed forthwith, and all that cruell route of tormentors trembled, to behoulde our Sauiour Christ present. There were the princes of Edom troubled, and the mightie of Moab quaked for feare, and the inhabitantes of the lande of Canaan were sore amased, and astonied. Incontinently all those infernall tormentors begāne in the middest of theire obscure darkenes to murmure emōge them selues, and to saye: who is this, that is so terrible, so mightie, and withall so bright? There was neuer seene anie man like vnto this in oure quarters. There was neuer the like persons sent into theses dennes from the beginninge of the worlde vnto this daie. What? he loketh as one that woulde rather assault vs, than paie here anie dette: and as one that woulde soner geue vs an ouerthrowe, than be punished as a sinner. He seemeth to be a Iudge, and no guiltie person. He cōmeth with great might to fight, and not to suffer anie payne. Where stoode our garde, and the porters of our gates, when this conqueror brake

Exod. 15.

brake our ſtronge incloſures, and entered thus perforce vpon vs? What maie he be, that is of ſuch a mightie puiſſance? If he were faultie, he woulde not haue bene ſo hardie? And if he had broughte with him anie obſcuritie of ſynne, he coulde neuer haue thus geuen light to our darkenes with his brightnes? If he be God, what hath he to doe in hell? If he be a man, how is it that he is ſo bolde? If he be God, what hath he to doe in the ſepulchre? If he be a man, how happeneth it, that he hath ſpoyled our ſtronge priſon of *Limbus*?

O Croſſe that haſt after this maner defeyted our hopes, and bene the cauſe of this our great loſſe, and dammage. Vpon a tree we gayned all our riches, and how vpon a tree we loſe them all againe. *Geneſ. 3.*

Suche wordes as theſe murmured thoſe infernall feindes emonge themſelues, at what time the noble triumphant conquerot our Sauiour Chriſte entered therein, to deliuer his priſoners. There ſtoode all the ſoules of the iuſt gathered togethet, that had from the beginninge of the worlde, vntill that howre departed out of this lyfe. There might yee haue ſeene, one Prophet ſawed a ſonder: an other ſtoned: and other hauinge his neckebroke with a barre of yron: and others that had with other kyndes of death glorified almightie God. O glorioufe companie! O moſt noble treaſure of heauen! O moſt magnificent, and riche parte of the triumphe of our Sauiour Chriſtes

There were those two first persons (to wit Adam, and Eue) who in the beginninge peopled, and increased the worlde: whiche two, as they were the first in synne, so were they the
Genes. 6. first also in faith, and hope. There was that holie olde man Noë, who by buyldinge of the great Arke, preserued seede that the worlde might be replenished, and peopled againe, after the ceasinge of the waters of the floude. There was the Patriarke Abraham the first father of the beleeuynge people, who deserued before all others to receiue the testament of God, and the signe, and separation of his familye from others, by the marke of Circumci-
Genes. 22. sion in their fleashe. There was his obedient sonne Isacke, who in caryenge vpon his shoulders the woode wherewith he shoulde be sacrificed, represented the sacrifice, & redemption
Genes. 27. of the worlde. There was Iacob the holie father of the twelue trybes, who by puttinge vpon him an others apparell, and straunge garmentes, gayned his fathers blessinge: which
Luc. 2. figured the misterie of the humanitie and incarnation of the euerlastinge worde. There was the holie S. Iohn Baptist also, as a gueste, and newe inhabitor of that lande: and likewise the blessed olde man Simeon, who woulde not depart out of this worlde, vntill he had seene with his eies the redeemer of the worlde, and receyued him in his armes, and songe like a swanne before his death that sweete
Luc. 15. songe: *Nunc dimittis &c.* There had the poore

seelie

ſeelie Lazarus mentioned in the goſpell his place alſo, who by meanes of his ſoares, and patience, deſerued to be partaker of that ſo noble companie, and hope.

All this quyer, and aſſemblie of holie ſoules were there mourninge, and ſighinge for this daie. And in the middeſt of them (as maiſter of the chapell) was that holie kinge, and Prophet Dauid, who without ceaſſinge repeted his auncient lamentation. *As the hart longethe after the fountaines of waters, euen* Pſalm. 41. *ſo doth my ſoule longe after thee my God. My teares were bread vnto me daie, and night, whiles they ſaie vnto my ſoule, where is thy God?* O holie kinge Dauid, if this be the cauſe of thy lamentation, now maiſt thou ceaſe from ſinginge this ſonge: for here thy God is now preſent, and and here is thy Sauiour, whom thou maiſt now enioye. Chaunge this ſonge therefore, and ſinge that other ſonge which thou didſt ſinge longe before in ſpirite. *Thou haſt* Pſal. 84. *bleſſed thy lande (o Lorde,) thou haſt deliuered Iacob out of captiuitie. Thou haſt pardoned the iniquitie of thy people, and haſt diſſembled the multitude of theire ſinnes.* And thou holie Ieremie that waſt ſtoned to death for the ſame Lorde, ſhut vp now thy booke of lamentations, which thou diddeſt wryte, when thou beheldeſt the deſtruction of Ieruſalem, and the ruine of the temple of God. For euen within theſe three daies, thou ſhalt ſee an other temple builded vp, farre more beawtifull

than that was, and thou shalt see an other more goodlie Ierusalem renewed through out the worlde.

The greate ioye of the olde fathers, in *Limbo patrũ* at the descendinge of our Saviour thither, to deliuer them frõ thence *Exod. 14. Exod. 15.*

Now when those blessed fathers sawe their darkenes chaunged to a goodlie bright light: when they sawe the tyme of their bannishemẽt expired, and their glorie now begonne, what tonge is able to expresse the passinge inwarde ioye that they felt? O how glad were they to see themselues now deliuered out of the captiuitie of Egipt, and their enemies drowned in the redde Sea? How hartelie did they singe altogether, and saie: *Let vs singe vnto our Lorde, for he hath gloriouslie triumphed. He hath ouerthrowen both the horse, and the horsemen into the see.* With what inwarde affection (trowe ye) did the first father of all mankinde prostrate him selfe before the feete of his sonne, and Saviour, and saie vnto him. Thou art now come my dearlie beloued Lorde, whome I haue so longe tyme looked for to redeeme my synne. Thou art come to fulfull they promise, and hast not forgotten them that did put their trust in thee. The difficultie of the waie thou hast ouercome with thy great pitie and mercie: and with thy passinge great loue thou hast ouercome also the painfull trauailes, and tormentes of the Crosse.

No tonge is able to expresse the great ioye of these holie fathers. But the ioye that our Saviour had to see such a multitude of soules

redee-

redeemed by the merites of his paſſiō was farre greater without all comparaiſon. O ſweete Lorde, how well wouldeſt thou then accompt the greate labours, and paynes of thy croſſe emploied, when thou ſaweſt what goodly frute, that moſt bleſſed and ſacred tree beganne to yeilde. The Patriarke Ioſeph when he had two ſonnes borne vnto him in the lande of Egipt, made none accompte of all his paines, and traueils paſt: and in ſignification thereof, he called the firſt ſonne that was borne in that countrie Manaſſes, ſayeinge: God hath cauſed me to forget all my traueilles, and the howſe alſo of my father. If Ioſeph reioyced ſo muche at the birthe of one ſonne: What might our Sauiour now thinke, when he ſawe him ſelfe beſet on euerie ſyde, with ſuch a nomber of ſonnes, after the ende of his tormentes, and Martirdome vpon the croſſe? What might that pretious oliue thinke, when it ſawe rownde abowte her ſo many, and ſuch goodly braunches shootinge out on euerie ſyde? *Geneſ. 24.*

OF THE RESURRE-ction of the bodie of our Sauiour.

Now Christ is risen againe from the dead, the first fruites of them that sleepe. 1. Cor. 20.

§. 11.

BVT O my Sauiour what meaneſt thou, that thou geueſt no parte of this thy glorie to thy moſt holie bodie, that lieth waytinge for thee in the ſepulchre? Thou knoweſt well (ô Lorde) that the lawe, that was made concerninge the

1. Reg. 30.

the diuiſion of ſpoiles ſayth, that there ſhoulde be geuen as great a portion to him, that remaineth in the tentes, as to him that entereth into the battell. Thy holie bodie hath remayned waytinge for thee in the ſepulchre, whileſt thy moſt holie ſoule entered into hell to geue the battell. Make therefore an equall diuiſion of thy glorie to thy bodie, forſomuch as thou haſt now wonne the battell.

The holie bodie of our Sauiour, laie in the ſepulchre in ſuch a pittiefull forme as he had left it, ſtretched out alonge vpon that colde ſtone; wounde vp in his wyndinge sheete: his face couered ouer with a napkin: and all the partes of his bodie whollie rent, and torne. It was now after midnight, and the dawninge of the daie approched neare at hande, when the ſonne of iuſtice had determined to preuent the ſonne of the morninge, and to be before him in this daies iourney. In this bleſſed tyme therefore entered that glorious ſoule into his ſacred bodie. And how (thinke you) did it adorne the ſame? Suerly there is no tonge able to expreſſe it in wordes: Howbeit by an example we maie perceaue ſomewhat thereof. We ſee ſometymes towardes the weſt a verie obſcure, and darke clowde: and if happelye the ſonne doe take it before his goinge downe, and beate vpon it, and couer it all ouer with his beames, it is wonte to cauſe it to appeare all beautifull, all

goodly, and all glisteringe like golde: insomuche as it seemeth to be the verie sonne it selfe. Now in like maner did that glorious soule after it was inuestured in that holie bodie, and entered into the same. For it conuerted all the darkenes of the bodie into lighte, and all his filthines into beautie, and caused the bodie that was the fowlest of all bodies, to become the faireſt, and most beautifull of all bodies. After this sorte our Sauiour riseth againe out of the sepulchre, altogether perfectlie glorious, as the first begotten of the deade, and the figure of our resurrection.

Genes. 41. This is that holie Patriarke Ioseph, who is nowe deliuered out of prison, the heare of his mortalitie beinge cut off, and apparailed with the garmentes of immortalitie, and made Lorde of the lande of Egipt. This is that holie Moyses, who was taken out of the waters, and out of the poore rushe basket, and is now come to destroie all the power, and *Hester. 6.* chariottes of kinge Pharao. This is that holie Mardocheus, who after he had put of his sackecloth, and ashes, and was apparailed with roiall garmentes, ouercame his enemie, and crucified him vpon his owne crosse, and deli- *Daniell. 14.* uered all his people from deathe. This is that holie Daniell, who is now come forthe out of the lyons denne, and hath not receyued anie dammage at all of the furious, hongrie, and *Iudic. 16.* sanctious beastes. This is that stroge Sampson, who

who beinge enuironed abowt with his enemies, and encloſed within the citie ryſeth vp at midnight, and breaketh vp their ſtronge gates, and lockes, and ſo defeyteth the malicious purpoſes, and deſignementes of his aduerſaries. This is that holie Ionas, that was allotted to die, to deliuer his companions from deathe, who entrynge into the bellye of that great beaſt, is the thirde daie caſt vp againe vpon the coaſt of Ninyue. *Ionas 2.*

Who is this, that beynge betweene the hongrie Iawes of the deuowringe beaſt, coulde not be eaten of her? Who is this, that was ſwallowed downe into the bottom of the waters, and enioyed neuertheleſſe the aire of lyfe? Who is this, that beinge ſonke downe into the deapth of perdition, cauſed euen death it ſelfe to ſerue him? This is our glorious Sauiour, who was snatched awaye by that cruell beaſt, which is neuer ſatisfied (to wit, by death) which after she had him in her mouthe, and perceaued the worthines of the praie, trembled, and quaked for feare, and coulde not holde it. For althoughe the earthe ſwallowed him after he was dead, yet findinge him free from all faulte, and ſynne, she was not able to detaine him in her howſe. For it is not the paine, that maketh a man guiltie, but the cawſe, which coulde not be founde in him.

HOW OVR SAVIOVR CHRIST AFTER HIS RESVRRECTION *appeared to the holie virgin his blessed mother.*

§. III.

NOw hast thou ô lorde glorified, and reioyced thy moſt holie fleashe, that ſuffered with thee vpon the croſſe. Remember likewiſe, that the fleashe of thy mother is alſo thy fleashe, and that she alſo ſuffered with thee, when she ſawe thee ſuffer vpon the croſſe. She was crucified with thee, it is reaſon therefore that she alſo riſe againe with thee. It is a ſayeinge of thy Apoſtle, that whoſoeuer haue bene thy companions in thy paines, shalbe thy cõpanions likewiſe in thy glorie. Forſomuche therefore, as this bleſſed Ladie hath bene thy faithfull companion in all thy paines, euen from the maunger, to the croſſe, reaſon it is, that she shoulde be now partaker of thy ioyes alſo. Wherefore clarifie that heauen, that is now obſcured: diſcouer that moone, that is now eclipſed: diſſolue thoſe cloudes of her heauie ſoule: drie vp the teares of her maidenly eies: and now after the ſtormy winter of ſo manie floudes, commaunde the flórishinge ſpringe to retourne againe.

Rom. 6. 8. 2. Tim. 2.

At this tyme of the reſurrection of our Sauiour, the holie virgin had withdrawen her ſelfe

ſelfe into her oratorie, expectinge there the comminge of this newe lighte. She cried inwardly in her harte, and called like a pittiefull lioneſſe the thirde daie vnto her dead ſonne, ſayenge: Ariſe vp my glorie, ariſe my harpe and my vyole. Retourne (ô triumphant conqueror) vnto the worlde. Gather togethe (ô good paſtor) thy diſperſed flocke. Geue eare (ô my deare ſonne) vnto the clamours of thy heauie & afflicted mother. And ſeinge by theſe clamours thou waſt moued to deſcende downe from heauen into the earthe, let the ſame moue the now alſo to aſcende vp againe from hell into the worlde. In the middeſt of theſe clamours, and cries of the bleſſed virgin, beholde that poore cotage of hers was ſodainly brightened all ouer with a heauenly lighte, and her ſonne being now glorioullie ryſen againe from deathe to lyfe, preſenteth him ſelfe to the ſight of his holie mother. The morninge ſterre appeareth not ſo beautifull, the brighte ſonne at noone daie ſhineth not ſo cleare, as did that face fulle of all graces, and that vnſpotted glaſſe of diuine glorie in the eies of his holie mother. She beholdeth the bodie of her ſweete ſonne, ryſen vp agayne from death and glorified, all the diſfigures of the former deformitie beinge cleane wyped awaie, the comely grace of thoſe diuine eies retourned, and his former beautie was reſtored againe, and increaſed. *Pſalm. 56.*

She alſo beholdeth thoſe gappes of his

woundes, which as they were before verie swoordes of sorrowe to her heauie, and tender harte, so are they now become fountaines of loue. Whom she sawe before to suffer betweene two thieues, she seeth now accompanied with Sainctes and Angells. Whom she sawe before to commende her from the crosse vnto his disciple, she seeth now stretchinge foorthe his louinge armes, and geuinge vnto her the sweete kisse of peace. Whom she helde before dead in her armes, she seeth now tysen vp againe before her eies. The blessed mother now holdethe him, and will not leaue him, she embracethe him, she desireth and prayeth him most instantly, not to departe awaie from her. Heretofore she was made speecheles for sorrowe, and knewe not what to saye: But now she is become speecheles for verie ioye, and cannot vtter her inwarde gladnes vnto him.

Now what tongue can tell, or what vnderstandinge is able to comprehende, the exceedinge ioye that this blessed virgin conceyued inwardlie in her minde? We cannot vnderstande the thinges that doe exceede our capacitie, vnlesse we compare them to other lesse thinges, and frame by them as it were a ladder, to ascende by degrees from the lower vnto the higher, and so make a coniecture of the one, by the other. Now that we maye vnderstande somewhat of this her exceedinge ioye, consider what a greate ioye the Patriarke

Iacob

Iacob felte, when after he had bewailed his dearly beloued ſonne Ioſephe with ſo great aboundance of teares, ſuppoſinge him to be dead, tydinges were browghte him, that he was aliue, and Lorde ouer all the lande of Egipt. The holie ſcripture ſaieth, that when theſe newes were tolde him, he cõceyued ſo great ioy, and aſtonishement therewith, that as a man newlie awaked outof a heauie ſleepe, he coulde not call his wittes perfectlie together, nor yet beleeue the newes that his ſonnes had tolde him, no more than if it had bene a verie dreame. But afterwardes, when he was fullie reſolued, that it was true: the holie ſcripture ſaith, that his ſpirite reuyued againe, and that he ſpake theſe wordes folowinge. *It is enoughe for me, if my ſonne Ioſeph be yet a liue: I will goe, and ſee him, before I die:* Now then, tell me I praye you, if Iacob that had eleuen other ſonnes in his howſe, conceyued yet ſo great a ioye in his harte to vnderſtande that euen one onely, whom he ſuppoſed to be dead, was yet aliue, what an exceedinge great ioye conceyued the bleſſed virgin, who hauinge no more but one ſonne, and that one ſuch a ſonne as our bleſſed Sauiour was, ſo notable, and ſo dearly beloued, as he was vnto her, after ſhe had ſeene him with her eies bothe dead, & buried, ſawe him now againe ryſen vp from deathe, and withall glorified, and made Lorde not onely of all the lande of Egipt, but alſo of all thinges created? Is there anie vnder- *Geneſ. 45.*

ſtandinge able to comprehende this? Vndoubtedly her ioye was inwardelie ſo great, that her harte had not bene able to ſuſteine the force thereof, had it not receyued ſome ſupernaturall ſtrēght, and comforte, by ſpeciall miracle of almightie God for that ende. O bleſſed virgin, this benefit alone maie ſuffice thee. It is enoughe for thee, that thy deare ſonne is aliue, and that thou haſt him in thy preſence, and ſeeſt him before thy death: ſo as now there remayneth nothinge els for thee to deſire. O Lorde how well knoweſt thou how to comforte them, that ſuffer for thy ſake? The former paine of thy bleſſed mother ſeemeth not now to be great, beinge compared with this paſſinge great ioye. If thou ô Lorde, doeſt comforte ſuch as ſuffer for thee after this ſorte, bleſſed and happie are their perſecutions, and troubles, ſeinge they ſhalbe thus rewarded.

In like maner we haue to conſider, how our Sauiour appeared vnto his diſciples, and eſpecially to S. Marie Magdalen, whereof preſently we doe not intreat, becauſe we would not make this meditation ouer longe.

The ende of the firſt ſeuen meditations, for the ſeuen daies of the weeke, in the morninges.

HERE BEGINNE THE OTHER SEVEN *Meditations for the ſame ſeuen daies in the nightes. And althoughe theſe Meditations be placed in the ſeconde place, yea are they firſt to be vſed in the order of exerciſe: Forſomuche as with them they muſt firſt beginne, who are but newlie conuerted to the ſeruice of almightie God.*

MONDAIE NIGHTE.

Of Synnes.

THis daie (after thou haſt made the ſigne of the Croſſe, and prepared thy ſelfe hereunto,) thou muſt attende to the knowledge of thy ſelfe,

and thou muſt vſe diligence to call to minde thy ſinnes and offences. And this is the waie to obteine trewe humilitie of harte, and repentance, which are the two firſt gates, and foundations of a Chriſtian life.

1. Of the multitude of the ſynnes of thy former life.

For the better performance whereof, thou muſt thinke firſt of all, vpon the multitude of the ſinnes of thy former lyfe, and eſpetially vpon thoſe offences, that thou diddeſt cõmit, at what time thou haddeſt leaſt knowledge of almightie God. For if thou canſt well vewe and examyne them, thou ſhalt finde, that they haue exceeded in nomber the verie heares of thy heade, and that thou diddeſt liue at that time like an heathen, that knoweth not what God is

This done, runne ouer breefelie the tenne commaundementes, and the ſeuen deadlie ſynnes, and thou ſhalt ſee, that there is no one of them, wherein peraduenture thou haſt not offended more or leſſe, diuers and ſundry times, by thought, worde, or deede. Our *Geneſ. 3.* firſt father Adam did eate but of one onely tree forbidden him, when he committed the greateſt ſinne of the worlde? But thou haſt ſet thy eies, and handes infinite times vpon all ſinnes.

How thou haſt vſed the benefites of all mightie God.

In like maner runne ouer all the benefites of almightie God, and all the times of thy life paſt, and conſider wherein thou haſt emploied them, forſomuche as thou muſt vndowtedlie geue an accompte at the verie ho-

wer

wer of thy deathe of all theſe thinges. And therefore it were well done, that thou ſhouldeſt firſt take an accompte of thine owne doynges, and enter into iudgement with thy ſelfe, that thou be not afterwardes iudged of almightie God. *1. Cor. 11. verſ. 31.*

Wherefore tell me now, wherein haſt thou ſpente thy childehoode? Wherein thy infancie? Wherein thy youth? To be ſhort, wherein haſt thou ſpente all the daies of thy lyfe paſt? Wherein haſt thou occupied thy bodely ſenſes, and the powers of thy ſoule, which almightie God hath geuen thee to this ende, that thou ſhouldeſt knowe him, and ſerue him? Wherein haſt thou employed thine eies, but in beholdinge of vanities? Wherein thine eares, but in harkeninge after lies? Wherein thy tonge, but peraduenture in all kinde of ſwearinge, backbytinge, and moſt vnhoneſt talke? Wherein haſt thou occupied thy taſt, thy ſmellinge, and thy touchinge, but onelie in pleaſures, and delites, and in ſenſuall and fleashly allurementes? What benefite haſt thou taken by the Sacramentes, which almightie God hath ordeyned for thy remedie and comforte? How thankefull haſt thou bene vnto him for his benefites? How haſt thou anſwered vnto his inſpirations? Wherein haſt thou ſpente thy healthe, thy naturall forces, and habilites? How haſt thou employed the goodes, which are tearmed the goodes of fortune? How haſt thou vſed the meanes and

Of myſpendinge thy tyme.

Of the bodelie ſenſes and powers of the ſoule.

oportunities, which almightie God hath geuen thee to leade a holie, and vertuous lyfe; What care haſt thou had of thy neighbour, whom almightie God hath commended vnto thee? And of thoſe workes of mercie, which he hath appointed thee to vſe towardes him? Now what anſwere wilt thou make at that dreadfull daie of thyne accompte, (to wit, at the hower of thy deathe) when almightie God shall

Luc. 16. verſ. 2. ſaie vnto thee. *Geue me an accompte of thy ſtewardshipp*, and of the landes, and goodes, that I haue committed to thy charge: For now I will, that thou shalt haue no more to doe therewith? O drye and withered tree, readie for the euerlaſtinge horrible tormentes in hell fier! What anſwere wilt thou make at that terrible daie, when an accompte shalbe required of thee, of all the time of thy life, and of all the minutes, and momentes of the ſame?

And aſſure thy ſelfe, that it will ſo certainlie come to paſſe: for euen our ſauiour Chriſt himſelf (who shalbe our Iudge) hath plainlie proteſted it, and forwarned vs beforehand

Math. 12. 36. thereof: ſayenge: *Euerie idell worde that men haue ſpoken, they shall render an accompte of the ſame at the daye of Iudgement.*

II. Of the ſynnes that thou haſt commytted, ſynce

Secondly, call to minde what ſinnes thou haſt committed, and doeſt commit euerie daie, ſince the tyme thou art come to a further knowledge of almightie God. And thou shalt finde that euen now preſently (all that knowledge

ledge notwithſtandinge) olde Adam liueth in thee, with manie of thy lewde corrupt maners and auncient cuſtomes. Wherevpon thou mayeſt take occaſion to runne ouer the negligences, and defectes, wherein thou doeſt daylie offende againſt almightie God, againſt thy neighbour, and againſt thy ſelfe. For in each of theſe pointes, thou ſhalt fynde thy ſelfe to haue failed verie much in thy dutie. Cõſider then how vnreuerent thou arte towardes almightie God: how vnthankefull for his benefites: how rebellious, and ſtife necked to yeelde to his inſpirations: how ſlouthfull, and negligent in matters apperteininge to his ſeruice: which either thou hadſt left vndone, or els if thou haſt done them, it was not with ſuche readines, and diligence, as the thinges required, nor with ſuch a pure intention as thou oughteſt to haue had: but the verie true cauſe why thou diddeſt them, was for ſome other reſpect of wordlie commoditie. the time thou haſt had more knowledge of God.

Conſider likewiſe how harde and ſeuere thou art towardes thy neighbour, and contrariewiſe how pitriefull and fauorable towardes thy ſelfe: what a louer of thyne owne proper will, of thy fleashe, of thy eſtimation, and of all thy worldly profites, and commodities. Conſider moreouer, that whereas thou ſayeſt in wordes, that thou arte now conuerted vnto almightie God, thou art yet notwithſtandinge in thy deedes very proude, ambitious, angrie, raſhe, vaineglorious, en-

uious, malitious, delicate, inconſtant, light, ſenſuall, a great louer of thy paſtymes, of pleaſante companie, laughter, ieſtynge, idell talke, and of vaine bablynge, and pratlinge. Conſider alſo, how vnconſtant thou arte in thy good purpoſes: how vnaduiſed in thy woordes: how headlonge in thy deedes: how cowardly, and faynte harted to doe anie matter of weight, and importance.

III. Of the greeuouſnes of ſynne.

Thirdly, when thou haſt conſidered in this order the multitude of thy ſinnes, conſider forthwith the greiuouſnes of them, that thou mayeſt perceaue how thy miſeries be increaſed on euerie ſide. The whiche thinge thou ſhalt the better ſee, if thou conſider theſe three circumſtances in all ſuch ſinnes, as thou haſt committed in thy former lyfe: to witt: Againſt whom thou haſt ſinned: For what cauſe thou haſt ſinned: And in what maner thou haſt ſinned.

Thre circumſtãces to be conſidered in ſinne.

I. If thou conſider againſt whom thou haſt ſinned, thou ſhalt finde, that thou haſt ſinned againſt almightie God, whoſe goodnes and maieſtie is infinite: whoſe beneffittes and mercies towardes mankinde doe exceede the ſandes of the Sea: in whom alone are all excellencies, and titles of honour to be fownde: and to whom all dueties and homagies dewe to anie creature, are due in the higheſt degree of bounden dewtie.

II. If thou conſider the cauſe that moued thee to ſinne, it was for a poynte of eſtimation, for a beaſtly delight, for a triſelinge worldly commoditie, and for other thinges

ges of no weighte: whereof almightie God him ſelfe, moſt greuouſly complaineth by one of his Prophettes, ſaienge: *They haue dishonored me, in the preſence of my people, for a handfull of barlie and for a peece of breade.* Ezech. 13. But if thou conſider after what maner thou haſt ſinned? Suerlie it hath bene done with ſuch facilitie, with ſnch boldnes, ſo without all ſcruple, ſo without all feare, yea ſometimes with ſuch contentation, and ioye, as if thou haddeſt ſinned againſt a God of ſtrawe, that neither knewe, nor ſawe, what paſſeth in the worlde. Now is this the honour that is due vnto ſo highe a maieſtie? Is this the thanckfulnes that thou yeeldeſt for his ſo manifolde, and ſo great benefits? Is this the recõpence that thou makeſt vnto him for the pretious bloude, which he hath shed for thee vpon the croſſe? Is this the repaiment for thoſe lashes, and buffettes, which he ſuffered for thy ſake? O miſerable and wretched creature that thou art! Wretched vndowtedlie in conſideration of that thou haſt loſt: and more wretched in reſpect of the ſinnes thou haſt committed: but moſt wretched and miſerable, if thou be ſo blynded, that euen yet for all this, thou perceaue not thyne owne perdition, and damnation. III.

Conſider moreouer what a wonderfull hatred almightie God beareth againſt ſinne, and what great punishementes he hath ſent to the worlde for the ſame: that hereby thou mayeſt more cleatlie vnderſtande, how great, IIII.

and how abhominable the wickednes thereof is, as it shalbe declared hereafter.

we must thinke verie baſele of our ſelues,

When thou haſt conſidered all theſe thinges aforeſayd, the next poynte is, that thou thinke of thy ſelfe as baſely, as thou canſt poſſibly. Thinke that thow art no better than a verie waueringe reede, which is blowen vp and downe with euerie light blaſt of wynde. without weight, without ſtrenghte, without firmenes, without ſtaie, and without anie maner of beinge. Thinke that thou art a Lazarus, that hath lyen dead fowre daies together, and that thou art a ſtinckinge and abhominable carcas, ſo full of wormes, and of ſo vyle a ſtenche, and ſauour, that as manie as paſſe by thee, doe ſtoppe their noſes, and ſhutte their eies, that they maye not beholde thee. Thinke with thy ſelfe, that thou doeſt ſtincke in this wiſe in the ſight of almightie God, and of his holie angels. And eſteeme thy ſelfe, as vnworthy to lift vp thy eies towardes heauen: vnworthy that the earthe ſhoulde beare thee: vnworthie that anie creature ſhoulde ſerue thee: vnworthie of the verie breade that thou eateſt: and vnworthie euen of the light, and aier, that thou receaueſt. And if thou be vnworthie hereof: conſider how much more vnworthie thou art to ſpeake and talke with almightie God: yea and farre more vnworthie of the comfortes and conſolations of the holie Ghoſt, and of the cheryſhinges, and delightes of the children of God.

Ioan. 11.

Luc. 15. Luc. 18.

Ac-

Accompte thy ſelfe for one of the moſt poore, and miſerable creatures of all the worlde: and that none doth ſo much abuſe the benefites of almightie God, as thou doeſt. Thinke that if almightie God had wrought in Tire, and Sidon (that is, in other verie great ſinners) thoſe thinges, which he hath wrought in thee, they woulde haue done penance ere this, euen in ſackclothe, and ashes. Acknowledge thy ſelfe to be farre more wicked than thou canſt imagin, and that notwithſtandinge thou doeſt ſincke verie deepe into this myer, and howſoeuer thou imagineſt thy ſelfe to be at the verie bottome, yet maiſt thou fynde euerie daye, how to ſincke deeper and deeper therein. Crie out therefore earneſtlie vnto almightie God, and ſaie vnto him: O Lorde I haue nothinge, I am worthe nothinge, I am nothinge, and nothinge can I doe without thee. Caſt thy ſelfe downe proſtrate with the publike ſinner at our Sauiours feete, and coueringe thy face for verie shame, and confuſion, looke with what shame a woman will appeare before her huſbande, when she hath committed treaſon, and adulterie againſt him, with the verie ſame preſente thy ſelfe before that heauenlie ſpouſe, againſt whom thou haſt committed ſo manie, and ſo shamefull adulteries. And with great ſorrowe, and repentance of hart, deſire him to pardon thy ſynnes and offences, and that it maye pleaſe him of his infinite pietie,

Marc. 11.

Luc. 7.

and mercie, to receiue thee againe into his howſe.

THE FIRST TREATISE: OF THE CONSIDERATION OF SYNNES. *Wherein this former meditations is declared more at lardge.*

THE firſt table after ſhipwracke, (as S. Ierome witneſſeth) is penance. This is the firſt ſteppe of this aſcendynge, and the firſt ſtone of this ſpirituall buildinge.

Now to obteine this vertue of pennance, (beſides the grace of God, whoſe gifte true penance is) it helpeth verie much, to conſider the multitude of our ſinnes, aſwell preſent, as paſt: and withall the greieuouſnes and malice of them. For of this conſideration proceedeth the compunction, and repentance for ſynnes.

And out of this conſideration proceedeth not onely the vertue of pennance, but alſo manye other vertues, yea and thoſe verie excellent. For hereof commeth the knowledge of our ſelues (of which pointe we minde to treat in the meditation nexte followinge.) Of this cõſideration alſo commeth the contempt of our ſelues: the feare of God: the abhorringe of ſinne: with diuers and ſundrie other like affections, wherein conſiſteth a verie great

parte

parte of perfection. Now that this exercise maie be the more profitable vnto thee, thou muſt applie and direct the ſame vnto all theſe endes: and labour to ſucke all theſe ſweete fruites out of the bitter roote of this conſideration. But becauſe towardes the obteyninge of ſuch fruites, it is nedefull to haue the grace of God, (which is principallie geuen to ſuch as be humble and deuoute) it shalbe requiſite for thee, to deſire of our Lorde this gifte of humilitie, and deuotion, to the ende that recollectinge thy ſelfe in the inwarde parte of thy harte, thou mayeſt imitate that holie kinge, who ſaid: *I will recite before thee, ô Lorde, all the yeares of my life, in the bitternes of my harte.* *Eſa. 38.*

OF THE MVLTITVDE OF THE SINNES, THAT THOV HAST *committed in thy former life.*

§. 1.

NOw if thou wilte knowe the number of thy ſynnes, that thou haſt committed in tymes paſt, runneouer briefly all the commaundementes, and deadly ſinnes: and vndowtedly thou shalt finde, that there is ſcarſely a commaundemente, that thou

haſt not broken, nor a deadly ſynne, wherein thou haſt not offended.

Of breakinge the commaundementes.

The firſt commaundemente is to honor almightie God, who (as S. Auguſtine ſaieth) is honored with thoſe three Theological vertues: FAITH: HOPE: AND CHARITIE.

Faythe.

Now what maner of Faith had he, that hath liued ſo looſely, as if he had beleued that all

Hope.

thoſe thinges which his faith teacheth him, had bene ſtarke lyes? What Hope had he, that neither remembred the life come: neither knewe what it was to call vpon almightie God in his troubles and aduerſities: nor yet how to put his aſſured truſt, and affiance

Charitie.

in him? What Charitie had he, that hath more loued a pointe of honor, more accompted of the chaffe of his wordly lucre, and commoditie, and more regarded the filthines of his pleaſures, and delites, than almightie God him ſelfe: ſyth that for euerie one of theſe thinges he hath contemned, and offended almightie God? What reuerence hath he bor-

Of reuerence vnto almightie God.

ne to that moſt highe, and diuine maieſtie, that hath bene accuſtomed to rente that name of ſo great reuerence, and to teare it in peeces, in

Of ſweryngе and forſwerynge.

ſwearinge, and forſweringe by it vpon euerie lighte occaſion, and that for euerie trifle, and matter of none importance? How hath he ſanctified and kepte holie his Feaſtes, that

Of not obſeruinge the Son-

hath gaped for theſe daies to none other ende, but onely to offende almightie God the more in them: to vſe dyſinge, cardinge, playen-

ge

ge at tables, bowlinge, and other games: to dayes and
iette and gaſe vp an downe in the ſtreetes: to holy dayes.
geue ſcandall and offence to innocent yonge
maydens and virgyns, and to kepe euill com-
panie and conuerſation?

After this, conſider how frowarde, and ob-
ſtinate thou haſt bene towardes thy parentes?
How diſobedient to thy ſuperiors? How ne-
gligent in ouerſeinge thy familie and ſeruan-
tes, to inſtructe them in Catholike doctrine,
and prayers: to traine them vp in honeſtie, ver-
tue, and goodnes: and to direct them with thy
good counſell, and vertuous example, in the
waye of God? As for the hatreds, diſplea-
ſures, grudges, paſſions, and deſires of reuen-
ge, which thou haſt had, who is able to nom-
ber them? And if theſe thinges cannot fully
be expreſſed, who is then able to declare the
nomber of the dishoneſties, and vncleannes,
wherein thou haſt fallen by workes, wor-
des, and deſires? What hath thy harte bene,
but a filthie puddle, and ſtynckinge dunge-
hill, meete for beaſtly ſwyne? What hath thy
mouth bene, but (as the Prophet ſaieth) An
open ſepulchre, from whence haue iſſued the *Pſalm. 5.*
euill ſauours of thy ſoule, that lye dead within
thee? What hath thine eies bene, but as it we-
re certaine windowes of perdition, and deathe?
What thinge hath bene preſented to the ſigh-
te of thyne eies, that thou haſt not coueted,
and procured, neuer ſo much as once remem-
bringe that almigtie God was preſent, and lo-

kinge vpon thee, and that he had geuen thee an inhibition that thou shouldeſt not taſte of
Eccleſ. 23. that tree? Vnto the fornicator (the Wiſe man ſaieth) all bread is ſweete. Becauſe his appetite, and griedie deſire is ſo vnſatiable, that he taſteth all thinges, and fyndeth ſauour in all thinges, neuer remẽbringe that there is a God vnto whom he muſt be accomptable for them. Moreouer, who is able to declare the greatnes of thy couetouſnes, and the robberies, and theftes of thy deſires, which haue bene ſo farre of from beinge contented with that, that almightie God hath geuen thee, that all the whole worlde hath ſeemed to litle for thẽ. And if he that deſireth an other mans landes, or goodes, be (as in verie deede he is) a verie theyfe in the ſight of almightie God, how oftẽ times haſt thou deſerued to be hanged, that in thy harte haſt committed ſo manie theftes? Now as towchinge thy lyes, thy backbytinges, and rashe iudgementes, as hardly maye they be nombred, as the reſt. For in a maner thou neuer haddeſt ſcarſely communication with others, but that the principall parte of thy talke hath bene of other folkes liues, of the widowe, of the virgin, of the preiſt, and of the laie man, without ſparinge any order or eſtate whatſoeuer.

How thou haſt refrayned from ſynne.

After this ſorte haſt thou obſerued the commaundementes of almightie God. Let vs now ſee how thou haſt refrained thy ſelfe from ſinne. The pryde of thy harte, how great hath

hath it bene? Thy deſire of honor, and praiſe, how farre hath it extended? Thy preſumption, thy eſtimation of thy ſelfe, and thy contempt of others, who is able to expreſſe? Now what ſhall I ſaie of the vaine glorie, and lightnes of thy harte, ſith that euen a light fether in thy cappe, or a ſtraite payre of hoſe on thy legges, or a garde of veluet vpon thy cloake, or a fewe ſilke cuttes, and iagges, haue bene able to make thee to ſtrowte, iette, and aduaunce thy ſelfe verie proudly, fondelie, and peacoklike in the ſtreete; yea, and to make thee deſirous to be gaſed vpon of all men? What ſteppes haſt thou made, what worke haſt thou done, what worde haſt thou ſpoken, that hath not bene ſet forthe with vanitie, and deſire of thine one eſtimation? Thy apparell, thy ſeruice, thy conuerſation, thy table, thy bedde, thy enterteynmente, to be ſhort in a maner all thy dealinges, and demayneure, haue ſauored of pryde, yea, they haue bene whollie clothed with meere vanitie. Furthermore thy angre hath bene like a Serpent: thy glotonie, like a raueninge woulfe: thy ſlouth, like a laſie Aſſe: thy enuie, farre paſſinge anie viper: And herein finallie (if thou doe well conſider thy ſelfe) thou ſhalt finde that thou haſt gone verie farre wanderinge out of the waye, and liued in a verie dangerous ſtate.

Of myſuſinge thy ſenſes and benefites of almighty God.

Conſider likewiſe of thy ſenſes, and not onely of them, but alſo of all the giftes, graces, and benefites, that almightie God hath

geuen thee. And conſider after what ſort thou haſt emploied them, and vndowtedlie thou ſhalt finde, that of all theſe thinges, (wherewith thou ſhouldeſt haue done the more ſeruice vnto him, who is the geuer of them all,) thou haſt made weapons, and inſtrumentes, wherewithall to offende him the more. Herein haſt thou conſumed thy ſtrengthe, thy healthe, thy ſubſtance, thy lyfe, thy vnderſtandinge, thy memorie, thy will, thy ſight, thy tonge, with all the reſt.

Theſe and manie other worſe wicked actes, haſt thou committed iu thy lyfe paſt. Wherefore thou mayeſt verie well ſaie with that great ſynner, (who as he was a great ſynner, ſo was he alſo a repentant ſinner:) *I haue ſinned (ô Lorde) aboue the number of the ſandes of the ſea: my tranſgreſsions (O Lorde) are multiplied, my offences are exceedinge manie.* And whereas there were ſo manie thinges, that might ſomewhat haue brideled thee, and made the affraied of almightie God: as the multitude of his benefites: and his exceedinge great goodnes, and iuſtice: yet for all his benefites thou wouldeſt neuer acknowledg him, nor for his goodnes loue him, nor for his iuſtice fear him, but vtterlie forgettinge all theſe thinges, and cloſinge faſt thyne eies frō beholdinge thē, as one that had bene ſtarke blinde, thou haſt wilfullie wallowed thy ſelfe in all kinde of vices. Now if it had ſo bene, that the cōmodities, and prouocations, thou haddeſt to allure thee to ſinne had

2. Paral. 36.

bene

bene great, then peraduenture thyne offences might haue had ſome pretenſed colour of excuſe. But what cãſt thou ſaye for thy ſelfe, ſeinge that euen for triflinge matters of no importance, for childishe toyes, yea manie times without anie commoditie at all, thou haſt voluntarilie ſynned, as it were onelie in mere contempt, and deſpite of almightie God? Other men when they ſinne, are wont to doe it with ſome feare, and remorſe of conſcience, or at the leaſt after the ſynne is committed they are verie ſorie for it. But thou perhappes haſt bene ſo blynde, and ſo vnſenſible, that thou haſt committed a thowſande ſinnes without anie kinde of feare, or remorſe of conſcience, euen as if thou haddeſt thought that there had bene no God at all. Or if thou haddeſt beleiued that there was a God, yet thy beliefe was like vnto theirs, that ſayed. *Our Lorde ſhall not ſee our doinges, neither ſhall the God of Iacob vnderſtande them.* This is one of the greateſt wickednes in all the worlde. For emonge thoſe ſixe thinges, which (as Salomon ſayeth) are abhorred of almightie God, one is: *To haue ſwifte feete to ronne to doe wickednes:* That is: to haue a facilitie, and ſwiftnes, which the wicked haue in offendinge almightie God. *Pſalm. 93.* *Proverb. 6.*

OF THE SINNES AND DEFECTES, THAT A MAN MAIE *falle into, after he is come to the knowledge of almightie God.*

§. 11.

IN theſe and manie other ſinnes, it is certaine that thou haſt fallen before thou kneweſt almightie God. But after thou diddeſt come to the knowledge of him (if happelie thou haſt yet knowen him) deſire him that he will a litle open thine eies, and thou ſhalt fynde that euen ſtill for all this knowledge, there are manie reliques of the olde man, and manie Iebuſees yet remayninge in the lande of promiſe: becauſe thou haſt delt ſo fauorably with them, and haſt bene ſo well affected towardes them.

Ioſua. 15. Iudic. 1.

Conſider then how in all thinges thou art full of defectes, to wit: in thy duetie towardes God, towardes, thy neighbour, and towardes thy ſelfe. Conſider how litle thou haſt profited in the ſeruice of thy creator, beinge ſo longe a time as it is, ſince he called thee. Conſider how liuely thy paſſions are euen yet to this daye: How litle thou haſt increaſed in vertues: And how thou haſt continued euermore at one ſame ſtaie, euen like vnto an olde knottie tree, that neuer thryuethe, but rather perhappes thou haſt tourned backwarde

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Forſomuch as in the waie of God, the not goeinge forwarde, is a tourninge backwarde. At theleaſt wiſe conſider as towchinge thy feruour, and deuotion of ſpirite. Is it well (trowest thou) that thou arte now verie farre of from that feruent deuotion, which peraduenture thou haſt had in tymes paſt? The not goeinge forwardes in the waye of God, is a tourninge backewardes.

Conſider alſo, how litle penance thou haſt done for thy ſinnes, and how litle loue, feare, and hope, thou haſt had in almightie God. Thy litle loue towardes him, is ſeene by the litle paines thou haſt taken for his ſake. Thy litle feare of him, is perceaued by the manifolde ſinnes, thou haſt committed againſt him. Thy litle confidence, and truſt in him, is well declared in the tyme of tribulation, by the great raginge ſtormes, and troubles of minde, which thou ſufferedſt in that tempeſt, for that thou haſt not perfectly ſtaied and ſetled thy hart with the anckers of hope.

Furthermore, conſider how euill thou haſt anſwered to his diuine inſpiratiõs: how vnwilling thou haſt shewed thy ſelfe to receaue the light of heauen: how thou haſt grieued the holie Ghoſt, and ſuffereſt him to crie and call vpon thee ſo often tymes in vaine. For in that thou art lothe to gainſaie and reſiſt thine owne will, thou doeſt gainſaie and reſiſt the will of almightie God. He calleth thee to one waie, and thou followeſt an other. He woulde haue thee to ſerue him in one *Epheſ. 4.* we muſt ſerue God accordinge vnto his

will, and not accordinge to our owne will.

worke, and thou wilt ſerue him in an other worke. And althoughe thou ſeeſt clearlie what the will of almightie God is: yet if happely thyne owne will be ſett on the contrarie, thou ſerueſt him in ſuch thinges, as thyne owne will lyketh, and not in ſuch thinges as he woulde haue thee to ſerue him. He peraduenture calleth thee to inwarde exerciſes, and thou turneſt to thoſe, that be outwarde. He calleth thee to praier, and thou geueſt thy ſelfe to readinge. His will is that thou ſhouldeſt firſt attende to thyne owne ſoules healthe before anie others: but thou forgetteſt thy ſelfe, and ſetteſt a ſyde thine owne profite to profit others. Whereupon it commeth to paſſe, that thou neither doeſt profite thy ſelfe, nor them. To conclude, as often as thy will is contrarie to the will of almightie God, thyne alwaies preuayleth, and is the cõquerour, and the will of almightie God hath the ouerthrowe.

How to examyne the defectes and imperfections of thy good workes.

And if perhappes thou doe anie good worke, (good Lorde) how manie defectes are there intermingled therein? Yf thou be geuen to praier, how often times art thou there diſtractep, heauie, irckſome, drowſie, and ſlouthfull, without anie reuerence to the maieſtie of almightie God, vnto whom thou ſpeakeſt. And thou thinkeſt the tyme of praier verie longe, and tedious vnto thee, and art neuer in quiet vntill thou haſt geuen it ouer, that thou mayeſt attende to thy other buſines, that be more agreable to thy taſte, and likinge. Now when

whē thou doeſt anie other good worke, ô with what coldnes and faintnes is it done? With how manie defectes and imperfections is it fraighted? If this be certaine that almightie God loketh not ſo muche vnto the ſubſtance of the good worke that is done, as to the intention wherewith it is done, how manie good workes (I praie thee) haſt thou done in ſuche ſorte, as they paſſed awaie pure and cleane, from duſt, and chaffe: and that neither vanitie, nor the worlde haue plucked at the leaſt one locke of wolle from them? How manye haſt thou done moued onely by the importunitie of others, or for cuſtome, or maners ſake? How manie haſt thou done onely in regarde of thine owne eſtimation, and credit? How manie for the pleaſinge and lykinge of men? How manie onely to ſatisfie thyne owne taſte, and contentation? And how fewe haſt thou done ſincerelie and purelie for the loue of God, without hauinge ſome kinde of vayne reſpect to the worlde?

Now if thou conſider how thou haſt done thy duetie towardes thy neighbours, thou ſhalt finde, that thou haſt neither loued them as almightie God commaundeth thee, nor bene ſorie for their aduerſities as for thyne owne, nor endeuored to helpe them in their troubles, neither yet haſt thou had ſo much as enen pittie and compaſſion vpon them: yea peraduenture in ſteede of takinge compaſſion vpon them, thou haſt diſdayned and grudged

Of thy dewtie towardes thy neighbour

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Of thy dewtie towardes thy neighbour

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Trew Iuſtice taketh compaſſion, and falſe Iuſtice indignation. *Epheſ. 4.*

as their doeinges, though it be certaine that true iuſtice taketh pittie, and compaſſion, and falſe and counterfeit iuſtice diſdaine, and indignation. At the leaſt as towchinge that bonde of loue, which the Apoſtle ſo often tymes requireth of vs, commaundinge vs to loue one an other, as members of one ſame bodie, (ſith we be all partakers of one ſame ſpirit) conſider how farre of thou haſt bene from hauinge that loue? How oftentymes haſt thou omitted to relieue the poore, to viſite the ſicke, to helpe the widowe, and to be a proctor and mediator for him, who coulde doe verie litle for himſelfe? Vnto how manye perſons haſt thou geuen offence with thy wordes, with thy deedes, and with thy anſweres? How oftentimes haſt thou preferred thy ſelfe before thy equales, diſpiſed thy inferiors, and flattered thy ſuperiors, crowchinge, and creepinge downe like a ſeelie Emmet to the one ſorte, and ſtrowtinge and aduancinge thy ſelfe verie prowdlie like an Elephante to the others?

But now if thou wilt take a vewe of thy ſelfe, and put thine hande into thine owne boſome, ô how leperouſe ſhalt thou pulcke it owt againe? and what deepe feſtered woundes ſhalt thou finde within thee? How greene and liuelie ſhalt thou finde within thee the rootes of pride, the loue of honor and eſtimation, the tycklinge of vaine glorie, and hypochriſie priuelie diſſembled, wherewith thou laboureſt to couer thy defectes, and woul-

wouldeſt gladly ſeeme to be an other maner of man, than in verie deede thou arte? What a louer arte thou of thine owne worldlie gaine, and cõmoditie, and of the pleaſures, and delightes of thy fleashe? Whereunto oftentymes vnder the colour of neceſſitie, thou doeſt not onely prouyde, but alſo ſerue: thou doeſt not onely ſuſtein it, but alſo pamper and cherishe it with great delicacie: Againe, if one of thine equales doe but take the right hande of thee, or ſet his foote ſomewhat before thee, or ſit aboue thee at the table, howe quickly doe the rootes of enuie bud forthe, and shewe thẽſelues? And if an other doe but a litle touche thee in a poynte of eſtimation (good Lorde) what a ſodaine, and furious cholericke rage doeſt thou falle into.

But emonge all other euills, who is able to expreſſe the loſenes of thy tonge, the lightnes of thy harte, the ſtubbornes of thine owne will, and thy inconſtancie in good purpoſes? How manie waſte, and voide wordes doe iſſue from thy tonge? How much vaine, and needles language doeſt thou fondelie lauishe out in a daie? How muche doeſt thou bable and talke to the derogation and hinderance of thy neighbour, and to the praiſe and commendation of thy ſelfe? How ſeldome tymes doeſt thou denye thine owne will, and geue ouer the praie wherevpon it feedeth, to fulfill eyther the will of almigtie God, or of thy neighbour? Conſider this point attentiuely,

and thou shalt fynde that it is verie rare and ſeldome that thou haſt obteyned the victorie ouer thy ſelfe, and thyne owne peruerſe will. Whereas in very deede it is alwaies neceſſarie for thee to haue this victorie, in caſe thou minde to be perfectly vertuous. Now what shall I ſaie of thy inconſtancie in thy good purpoſes, but (to conclude in fewe wordes) that there is no wethercocke that ſo lightelie turneth with euerie wynde as thou doeſt with the leaſt puffe of euerie tryflnge occaſion, that is offered vnto thee? What els is all thy whole lyfe but verie childishe toies, and as it were a weauinge, and vnweauinge? Purpoſing a thinge in the morninge, and breakinge it at eueninge, yea and ſometimes thou tarieſt not ſo longe, but changeſt and altereſt thy determinations, if not out of hande, yet the verie ſame howre? Now what other thinge is this, but to be like vnto that Lunatike man mentioned in the goſpell, whom the diſciples of our Sauiour coulde not heale, for that this diſeaſe was ſo great.

It is neceſſarie to haue the victorie ouer our ſelues, if we mynde to be perfectelie vertuous.

Math. 17.

In like maner the lightnes of thy harte, the fickelnes, mutabilitie, vndeſtfaſtnes, and puſilanimitye thereof are ſuch, as they can as hardelye be expreſſed. For it is manifeſt, that thy hart chaungeth and varieth into ſō many diuers shapes, and formes, as there chaunceth diuers occaſions and accidentes vnto it euerie howre of the daie, and that without anie firmenes or conſtancie at all. How ſoone is it di-

ſtracted

ſtracted with euerie triflinge buſines? How lyghtelye powreth it out all that it hath? And how litle trouble and aduerſitie is able to vexe and tormente it, yea and vtterly to ouerwhelme it?

To conclude, when thou haſt well examined and made thine accompt arighte, and ſeeſt what thou haſt, and what thou wanteſt: thou ſhalt ſurelie finde, that thou haſt good cauſe to be afrayed, leaſt all that thou haſt, be but onely a verie deceit, and a mere shadowe of vertue, and euen a falſe and counterfeit iuſtice: forſomuche as thou haſt no more in thee, but a litle taſte of almightie God, which maie perhappes ſauour more of the fleash, than of the ſpirite. And yet it maye ſo be, that herewith thou thinkeſt thy ſelfe to be ſafe, and ſecure: yea peraduenture thou wilt not ſticke to ſaie with the proude Pharaſie: *That thou art not as other men be*: Be- *Luc. 18.*
cauſe they haue not that taſte and feelinge that thou haſt. Whereas on the other ſide, thou haſt the boſome of thy ſoule full of ſelfe loue, and of thine owne obſtinate will, and of all the other fowle defectes, and inordinate paſſions before mētioned. So that all the ſubſtance of this thy gaye shewe of vertue, and goodnes, is no more in effecte, but to ſaie, Lorde! Lorde! and not to doe the will of our Lorde. This is to imitate the counterfeit Iuſtice of the Pharaſees, and to be that lukewarme man, to witt: neither hoate nor colde in the

ſeruice of God) which is ſpoken of in the Apocalipes, whom almightie God vometeth out of his mowth. *Apocalip. 3.*

All theſe thinges (Chriſtian brother) thou owghteſt to conſider verie diligently with thy ſelfe, and to direct this conſideration to this ende, that thou mayeſt hereby procure ſorrowe, and griefe for thy ſinnes, and atteyne to the knowledge of thyne owne miſerie, that by the one thou mayeſt deſire pardon of our Lorde for thine offences paſt, and by the other vertue, and grace, neuer to offende him anie more.

Of the accuſation of a mans owne conſcience: And of the abhorrynge and contempte of him ſelfe.

§. III.

WHEN a man hath thus conſidered the multitude of his ſinnes, and ſeene himſelfe how he is on euerie ſyde verie ſore loden, and ouercharged with the burthen of the ſame, his parte is to humble himſelfe, and to haue as great a ſorrowe and compunction as he maie poſſiblye, and to deſire to be contemned, and deſpiſed of all creatures, for that he hath thus deſpiſed the creator of them all. For the furtherance of which deſire he maye helpe him ſelfe with a verie deuout

deuout conſideration of S. Bonauenture, wherein ſpeakinge of this confuſion of conſcience, and of the contempt of our ſelues, he ſaieth thus.

Let vs conſider my brethern our owne great vilenes, and how greatlie we haue offended almightie God, and let vs humble our ſelues before him, as much as we can poſſibly: let vs be affrayde to lift vp our eies towardes heauen, and let vs ſtrike our breſtes with that publican of the goſpell, that almightie God *Luc. 18.* maye take pittie and compaſſion vpon vs: let vs enforce our ſelues, and take armes againſt our owne malice and wickednes: let vs become iudges ouer our ſelfes: and let euerie one of vs ſaie within himſelfe. If our Lorde *1. Cor. 11.* hath bene ſo reprochefullie handeled for my ſake, if he haue ſuffered ſo great tormentes and moſt grieuous paynes for the ſinnes that I haue committed, why shoulde not I abaſe and deſpiſe my ſelfe, beinge the verie perſon that hath ſynned? God forbid, that I shoulde euer preſume anie thinge more of my ſelfe than of a moſt vyle, and filthie dongehill, whoſe horrible ſtenche euen I my ſelfe cannot well abide. I am he that hath deſpiſed almightie God: I am he, that hath ſought meanes to crucifie him againe vpon the croſſe: and me thinketh that all the whole frame of this worlde, crieth out with open voice againſt me: ſayenge: This is he, that hath offended and deſpiſed our comon Lorde. This is that wicked

and vngratefull wretched creature that hath rather bene moued with the guylefull baites of the deuill, than with the greate benefites of almightie God. This is he, that hath bene more delighted with the malice of the deuill, than with the bountiefull goodnes and fauour of almightie God. This is he, that coulde neuer be induced to vertue and goodnes with the fatherlie louinge cherishinges, and entertaynementes of almightie God: neither coulde he euer be made affrayed with his dreadfull and terrible iudgementes. This is he, that hath (so muche as lyeth in him) defaced the power, wisedome, and goodnes of almightie God, and brought them in contempte. This is he, that hath bene more affraide to offende a seelie weake man, than the omnipotencie of God. This is he, that hath bene more ashamed to commit a filthie acte before a rude plough man of the countrye, than before the presence of almightie God. This is he, that hath rather loued, and chosen to enioye a litle stinckinge donge and myre here vpon the earth, than the euerlastinge cheefe felcitie in the kingdome of heauen. This is he, that hath fixed his eies vpon rotten, and corruptible creatures, and vtterlie neglected the creator. what shall I saie more? There is nothinge so filthie nothinge so abominable, that he hath refrayned to commit in the presence of almightie God, without hauinge anie respect, or shame, of so great a maiestie.

Whe-

Wherefore all creatures doe crie out after their maner againſt me, and ſaie: This is that leude Caitiffe, that hath abuſed vs all. For whereas he owght to haue emploied vs in the ſeruice and glorie of our Creator, he hath made vs to ſerue the will and pleaſure of the deuill, peruertinge all ſuch thinges to the iniurie, and reproche of the creator, as he had created for his ſeruice. His ſoule was beawtified with the image of God, and he hath disfigured this diuine image, and clothed it with our vyle image and likenes. He hath bene more earthlie than the earthe it ſelfe: more ſlipperie than the water: more mutable than the wynde: more enkendeled in his appetites, than the fire: more hardened than the verie ſtones: more cruell againſt him ſelfe, than the wylde beaſtes: more ſpitefull and venemous againſt others, than the verie Cockatrice. What neede I to vſe manie wordes? He hath neither feared almightie God, nor made accompte of men, and therefore he hath caſt abroade his poyſon (as much as in him laie) vpon manye perſones, alluringe them to beare him companie in his ſynnes and wickednes. He hath not bene contente to be him ſelfe alone iniurious, and reprochefull againſt almightie God, but woulde haue manie others alſo to be parteners, and companions with him in his ſynfull, wicked, and iniurious doeinges. Now what ſhall I ſaie of his other abominable naughtines? His pride hath bene ſo great, that he wonlde not be

ſubiecte vnto almightie God, not ſubmit his necke vnder the ſweete yoke of his obedience, but woulde rather liue as he him ſelfe thought beſt, and fulfill his owne will in each poynt, rebellinge (ſo much as laye in him) againſt almightie God. If almightie God did not fulfill his appetites and deſires, or if he ſent him anie troubles, or aduerſities, he was in as great an anger, and rage againſt him, as he woulde haue bene againſt one of his owne ſeruantes. In all his doeinges he woulde be prayſed, as well in the wicked, as in the good, as thoughe he had bene almightie God himſelfe, to whome onely it appertaineth to be praiſed in all his workes: forſomuche as all that he dothe is good, or ordeined to goodnes. What shall I ſaie more? He hath bene more prowde in ſome degree than lucifer? more preſumptuous thã Adam: For they beinge (as they were) full of clearnes and beautie, had ſome motiue and prouocation to preſume of them ſelues, but this vngratious ſynfull caytyfe beinge in verie deede a filthie, and ſtinckinge dongehill; what shoulde moue and prouoke him to eſteeme him ſelfe in anie reſpect?

All creatures doe therefore iuſtlie crie out againſt me, and ſaie: Come let vs deſtroie this wicked ſynfull wretche that hath done ſuch great wronge and villanie to our creator. The earthe ſaieth: Why doe I beare him? The water ſaieth: why doe I not drowne him? The ayre

ſaith, why doe I geue him breathe ? The fier ſaith, why doe I not burne him; Hell ſaith, why doe I not ſwallowe him vp, and torment him ? Alas! alas! miſerable wretche that I am, what ſhall I doe; Whither ſhall I goe? Seinge all thinges are in armes againſt me? Where ſhall I hyde my ſelfe? Who will receaue me, ſeinge I haue offended all thinges? Almightie God I haue deſpiſed: the Angels I haue made angrie: the Saincts I haue dishonored: men I haue offended and ſcandalized: and all creatures I haue moſt wickedly abuſed. But to what ende doe I make ſo longe a diſcourſe ? For in that I offended the Lorde and creator of all thinges, I haue alſo offended all creatures together in him. I knowe not therefore (poore wretched ſynfull caitiffe that I am) whither I maie goe: forſomuch as I haue made allthinges to become enemies againſt me. Emongeſt all the thinges that I ſee about me, I can fynde nothinge that will take my parte, inſomuch as euen myne owne verie conſcience barcketh againſt me, and all my bowells doe accuſe me, and rent me in peeces.

Wherefore I will weepe continuallie: I will lament my wretchednes like a poore miſerable creature: I will neuer ceaſe weepinge, ſo lõge as I liue in this vale of miſerie: I will expecte if perhappes my moſt mercifull Sauiour will vouchſaffe to tourne his pittiefull eies towardes me: I will caſt my ſelfe downe at his feete: and with all the humilitie, and ſhame

that I can, I will saie vnto him. O Lorde I am that great enemie of thine, which in presence of thy diuine eies haue committed moſt wicked, and abominable offences. I acknowledge my ſelfe to be guiltie here before thee. I confeſſe my wickednes to be ſo great, that althoughe I alone shoulde ſuffer all the paines and torments that bothe the deuiles, and damned perſons doe ſuffer in hell, yet shoulde I not be able with all this to make a ſufficient ſatisfaction for that, which my ſynnes haue deſerued. Wherefore I beſeech thee (ô Lorde) to caſt the cloake of thy mercie ouer me thy poore, wretched, and ſynfull creature: and let the greatnes of thy goodnes ouercome, and couer my wickednes. Let the moſt ſweete louinge father reioyce at the comminge home agayne of his prodigall ſonne. Let the good shepherde reioyce at the recouerie of his loſt sheepe. Let the pittiefull woman reioyce at the fyndinge of her loſt grote. O how happie and ioyefull shall that daie be, when thou shalt caſt thine armes about my necke, and geue me the ſwete kiſſes of peace!

Luc. 15.

Howbeit to obtaine this gratious benefite, I knowe now what I will doe. I will take armes euen againſt my ſelfe: And I wilbe more cruell, and rigorous againſt my ſelfe, than anie other. I will afflicte and punnishe my ſelfe all maner of wayes with labours & paines: and I will deſpiſe my ſelfe as a moſt ſtinckinge, and filthie dongehill. Yea I will reioyce when ſo

euer

euer I shalbe deſpiſed, and dishonored, how ſoeuer the ſame shall happen vnto me. I wil-be glad alſo, when my shame shalbe diſcouered, and published abroad. And becauſe I alone am not ſufficient to abhorre, and deſpiſe my ſelfe, I will ioyne all creatures in the whole worlde vnto me, and will deſire to be punished, and deſpiſed by euerie one of them, forſomuche as I haue deſpiſed the Creator of them all. This shalbe vnto me a treaſure, which I will verie earneſtlie deſire? to wit: to heape paines and deſpites againſt my ſelfe, and to loue them with hartie affection, that shall helpe me herein. All the conſolations, and honors of this life, shalbe a tormente vnto me: and I will accompt them all to be my moſt deceitfull, and flatteringe enemies. I beleue aſſuredly, that in caſe I shall thus doe, I shall prouoke all thinges (notwithſtandinge I haue offended them) to take pittie, and compaſſion vpon me: and that thoſe creatures, which before cried out againſt me will now after their maner praie, and entreate in my behalfe. Wherefore I am contented that all dishonors, reproaches, and punnishementes doe ronne vpon me on euerie ſide, ſo that by them I maie be brought to my moſt ſweete, and mercifull Lorde. And as for all honour, pleaſure, and delighte, they shalbe bannished awaie quyte from me, inſomuch as the verie names of them shall no more be hearde in my howſe. In all thinges I will ſeeke nothinge

els, but onely the honor of my Lorde God, and the contempte and confuſion of my ſelfe.

Foure noble affections.

Hetherto are the wordes of S. Bonauenture. Which will vndoutedlie be a very great helpe vnto him, that ſhall deuowtlie meditate vpon them, to procure, and ingender in him theſe fower noble affections To witt, ſorrowe for ſinne: the feare of God: a holie hatred of him ſelfe: and a deſire to be contemned and deſpiſed for Gods ſake. Of the firſt affection

I. proceedeth penance, which waſheth awaie all our ſynnes paſt. In the ſeconde is conteined the feare of God, which excludeth all ſinnes that are to come.

II. By the thirde is obteined a hatred of himſelfe, againſt the loue of him ſelfe.

III. And by the fourth is obteined true humilitie, againſt the deſire of the glorie of the worlde.

IIII. Whoſoeuer is deſirous to obteine theſe foure vertues, muſt exerciſe him ſelfe in theſe, and ſuch like conſiderations. But eſpeciallie hereby is obteined this holie hatred of a mans ſelfe, whoſe office is, not onely to eſchewe the cherishinges, and delicacies of the bodie, and to procure to himſelfe paines and labours, but alſo much more to deſpiſe all maner of dignitie, honour, and eſtimation of the worlde, and to loue all kinde of contẽpt and dishonour for Godes ſake. And this affection apperteineth properly vnto humilitie, which is a verie inwarde, and hartie contempte of our ſelues: Whiche contempte commeth of the true knowledge of our ſelues, and of the

What effectes are cauſed by hauing a holie hatred and contempte of a mans ſelfe.

con-

conſideration of our owne ſinnes. I ſpeake this, to the intente that ſuch as be louers of true humilitie maye vnderſtand, that out of this verie ſame fountaine, from whence that water is drawen that maie cauſe in vs an hatred and abhorringe of our ſelues, is that other water drawen alſo, that ſuſteineth, and watereth the tree of true humilitie, out of which tree all vertues doe ſpringe.

All vertues doe ſpringe out of humilitie.

TVEDAYE NIGHT.

THIS DAIE (WHEN THOV HAST MADE THE SIGNE OF *the Croſſe, and prepared thy ſelfe,*) *thou haſt to meditate vpon the condition, and miſeries of this lyfe: that thou mayeſt by them vnderſtande, how vayne a glory of this worlde it, ſeinge it is builte vpon ſo weake a foundation: and howe little accompt a man ought to make of him ſelfe, beinge as he is ſubiecte vnto ſo many miſeries.*

A man borne of a Woman, liuinge a short time, is replete with many miseries. Job. 14. 1.

TEWSDAIE NIGHTE.

OF THE MISERIES OF THIS LYFE.

NOw for this purpose thou hast to consider first of the vylenes of the original, and birthe of man, to witt: the matter whereof he is cõpounded: the maner of his conception: the greifes, and paynes of his birthe: the frailtie, and

and miseries of his bodies, accordinge as hereafter shalbe entreated.

Then thou hast to consider the great miseries of the lyfe, that he liueth, and cheiflie these seuen.

I. Of the shortnes of this life. *Psalm. 89.*

First consider how shorte this life is, seinge the longest tearme thereof passeth not threescore and tenne, or fowerscore yeares. For all the rest (if anie mans lyfe be drawen a litle longer) is but labour and sorrowe. And if thou take out of this the time of our infancie, which is rather a lyfe of beastes, than of men, and withall the time, that is spent in sleepinge, at which time we haue not the vse of our senses and reason, thou shalt finde that our lyfe is a great deale shorter, than it seemeth vnto vs. Besides all this, if thou compare this lyfe with the eternitie of the lyfe to come, that endureth for euermore, it shall scarsely seeme somuche as a minute: Whereby thou mayest perceiue, how farre out of the waie those persones are, who to enioye the litle blast of so shorte a lyfe, do hazarde to loose the quiet rest of the blessed lyfe to come, which shall endure euerlastingly.

II. Of the vncertayntie of our life.

Secondlye, consider how vncertaine this lyfe is, (which is an other miserie besides the former. For it is not onely of it selfe very shorte, but euen that very smale continuance of lyfe that it hath, is not assured, but dowtfull. For how manie (I praie thee) doe come to the age of those threescore and tenne, or foure

ſcore yeres, which we ſpake of? In how manie perſones is the webbe cut of, euen at the firſt, when it is ſcarſely begonne to be wouen? How manie doe paſſe awaie out of this worlde, euen in the flower, (as they tearme it) of their age, and in the verye bloſſomynge of yowthe. *Ye knowe not* (ſaieth our Sauiour) *when our Lorde will come, whether in the morninge, or at noonedaie, or at midnight, or at the time of the cocke crowinge:* That is to ſaie: Ye knowe not whether he will come in the time of infancie, or of childhoode, or of youthe, or of age. For the better perceauinge of this pointe, it ſhalbe a good helpe vnto thee, to call to minde, how manie of thy fryendes, and acquaintance, are deade, and departed out of this worlde. And eſpecially remember thy kynsfolke, thy companions, and familiars, and ſome of the worshipfull and famous perſonages of great eſtimation in this worlde, whom death hath aſſaulted, and ſnatched awaie in diuers ages, and vttetlie beguyled, and defeyted them, of all their fonde deſignementes and hopes. I knowe a certaine man, that hath made a memoriall of all ſuch notable perſonages, as he hath knowen in this worlde in all kinde of eſtates, which are now deade: and ſometimes he readeth their names, or calleth them to minde, and in rehearſall of euerie one of them, he doth breifly repreſente before his eies, the whole tragedie of their lyues, the mockeries, and deceites of this worlde, and withall the concluſion and ende

Mor. 13.

of all

of all wordly thinges. Whereby he vnderſtandeth what good cauſe the Apoſtle had to ſaie: *That the figure of this worlde paſſeth awaie,* 1. Cor. 7. 31. In which wordes he geueth vs to vnderſtande, how litle grownde, and ſtaie, the affaires of this lyfe haue, ſeinge he woulde not calle them verie thinges indeede, but onely figures, or shewes of thinges, which haue no beinge, but onely an apparance, whereby alſo they are the more deceitefull.

III. Of the frayletie and brycklenes of this lyte.

Thirdly, conſider how fraile, and bryckle this lyfe is, and thou shalt finde, that there is no veſſel of glaſſe ſo fraile as it is. Inſomuche as a lytle diſtemperature of the aier, or of the ſonne, the drinkinge of a cuppe of colde water, yea the verie breathe of a ſicke man, is able to ſpoyle vs of oure lyfe, as we ſee by dailie experience of manie perſones, whom the leaſt occaſion of all theſe that we haue here rehearſed, hath bene able to ende their liues, and that euen in the moſt florishinge tyme of all their age.

IIII. Of the mutabilitie of this lyfe.

Fourthly, conſider how mutable and variable this lyfe is, and how it neuer continueth in one ſelfe ſame ſtaie. For which purpoſe, thou muſt conſider the great and often alterations, and chaunges of our bodies, which neuer continewe in one ſame ſtate, and diſpoſition. Conſider likewiſe, how farre greater the chaunges, and mutations of our mindes are, which doe euer ebbe and flowe like the Sea, & be cõtinuallie altered and toſſed with diuers wyndes,

and ſurges of paſſions, that doe diſquiet, and trouble vs euerie howre. Finally, conſider how great the mutation in the whole man is, who is ſubiecte to all the alterations of fortune, which neuer continueth in one ſame beinge, but alwaies turneth her wheele, and rowleth vp and downe from one place to an other. And aboue all this, conſider how continuall the mouinge of our life is, ſeinge it neuer reſteth daie nor night, but goeth alwaies shorteninge from time to time, and conſumeth it ſelfe like as a garment doth with vſe, and approcheth euerie howre nearer and nearer vnto death. Now by this reckenynge what els is our life, but as it were a candle that is alwaies waſtinge and conſuminge, and the more it bourneth, and geueth light, the more it conſumeth and waſteth awaie? What els is our life, but as it were a flowre, that buddeth in the morninge, and fadeth awaie at noone daie, and at eueninge is cleane dried vp? This verie compariſon maketh the Prophet in the Pſalme, where he ſaieth. *The morninge of our infancie paſſeth awaie like an herbe, it bloſſommeth in the morninge, and ſodeinlie fadeth awaie: and at eueninge it decaieth, and waxeth harde, and withereth awaie.*

Our lyfe waſtethe awaye like a burninge candle.

Pſal. 89.

V. Of the deceyteſulnes of this lyfe.

Fiftly, conſider how deceitfull our life is (which peraduenture is the worſt propertie it hath.) For by this meane it deceiueth vs, in that beinge in verie deede filthy, it ſeemeth vnto vs beawtifull: and beinge but shorte, eue-

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rie man thinketh his owne lyfe wilbe longe: and beinge ſo miſerable (as it is in deede) yet it ſeemeth ſo amiable, that to maintaine the ſame, men will not ſticke to ronne through all daungers, trauells, and loſſes, (be they neuer ſo great) yea they will not ſpare to doe ſuche thinges for it, as whereby they are aſſured to be damned for euer and euer in hell fier, and to looſe lyfe euerlaſtinge.

Sixtly, conſider how beſides this that our lyfe is ſo short (as hathe bene ſaied) yet that litle time we haue to liue is alſo ſubiecte vnto diuers and ſundrye miſeries as well of the minde, as of the bodie: inſomuche as all the ſame beinge dewlie conſidered, and layed together is nothinge els, but a vale of teares, and a maine Sea of infinite miſeries. S. Ierome declareth of Zerxes that moſt mightie kinge, (who threwe downe mountaines, and dryed vp the Seas, that on a tyme he went vp to the toppe of a highe hill, to take a vewe of his huge armie, which he had gathered together of infinite nombers of people. And after that he had well vewed and conſidered them, it is ſaid that he wepte, and beinge demaunded the cauſe of his weepinge, he anſwered, and ſaied: I weepe becauſe I conſider that within theſe hundred yeares, there ſhall not one of all this huge Armie, which I ſee here preſent before me, be lefte aliue. Wherevpon S. Ierome ſaieth theſe wordes: O that we might (ſaieth he) aſcende vp to the toppe of ſome towre, that

VI. How that litle tyme we haue to liue is alſo ſubiecte to many miſeries both of bodie and mynde.

were so highe, that we might see from thence all the whole earth vnderneath our feete. From thence shouldest thou see the ruines and miseries of all the worlde: Thou shouldest see nations destroied by nations: and kingdoms by kingdoms. Thou shouldest see some hanged, and others murdered: some drowned in the Sea, others taken prisoners. In one place thou shouldest see mariages and myrthe, in an other dolefull mourninge and lamentation. In one place thou shouldest see some borne into this worlde, and caried to the Church to be christened, in an other place thou shouldest see, some others die, and caried to the Church to be buried. Some thou shouldest see exceadinge wealthie, and flowinge in greate aboundance of landes and riches, and others againe in great pouertie, and begginge from dore to dore. To be short, thou shouldest see, not onelie the huge armie of Zerxzes, but also all the men, women, and children of the worlde, that be now aliue, within these fewe yeres to ende theire liues, and not to be seene anye more in this worlde.

VII. Of the diseases and calamities that happe to mens bodies, and of the afflictions,

Consider also all the diseases and calamities that maie happen to mens bodies, and withall all the afflictions, and cares of the mincde. Consider likewise the daungers, and perrilles, that be incident aswell to all estates, as also to all the ages of men: and thou shalt see verie euidently, the manifolde miseries and of this lyfe. By the seinge whereof thou shalt

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perceaue how ſmalle a thinge all that is, that the worlde is able to geue thee, and this conſideration maye cauſe thee more eaſily to deſpiſe and contemne the ſame, and all that thou mayſte hope to receaue from it. cares of the mynde.

VIII. Of deathe.

After all theſe manifolde miſeries, and calamities, there ſucceedeth the laſt miſerie, that is death, which is aſwell to the bodie, as to the ſoule, of all terrible thinges the verie laſt and moſt terrible. For the bodie ſhall in a momente be ſpoyled of al that it hathe. And of the ſoule there ſhall then be made a reſolute determination what ſhall become of it for euer and euer.

THE SECOND TREATISE

CONTEYNINGE A CONSIDERATION *of the miſeries of mans lyfe, Wherein the former meditation is declared more at lardge.*

HOw great the miſeries are, that the nature of mankinde is ſubiect vnto by reaſon of ſynne, there is no tongue able to expreſſe. And therefore S. Gregorie ſaid verie well, that onely our two firſt parentes, Adam, and Eue, (who knewe by experience the noble condition, and ſtate, wherein almightie God created mā,) vnderſtode perfectly the miſeries of man. Becauſe they by callinge to minde the felicitie and proſperous eſtate of that lyfe, which they Our two firſt parentes onelie (Adam and Eue) vnderſtoode perfectelie the miſe-

ries where-inmankin-de remay-neth throughe fynne,

had once enioyed, ſawe more clearly the miſeries of the bannishement, wherein they remained through ſinne. But the children of theſe our two miſerable parentes, as they neuer knewe what thinge proſperitie, and good happe was, but were alwaies foſtered, and brought vp in miſerie: ſo they knowe not, what thinge miſerie is, becauſe they neuer knewe what proſperitie was. Yea manie of them are as it were perſones in a mere frenſie, ſo farre voide of ſenſe, as they woulde (if it were poſſible) continewe perpetuallye in this lyfe, and make this place of bannishement their countrey, and this priſon their dwellinge howſe, becauſe they vnderſtand not the miſeries thereof. Wherefore like as they that are accuſtomed to dwell in places of vnſauorie & ſtinckinge aier, doe feele no payne nor trouble of it, by reaſon of the cuſtome, and vſe, they haue thereof: euen ſo theſe miſerable perſones vnderſtande not the miſeries of this lyfe, becauſe they are ſo enured, and accuſtomed to liue in them.

Now that thou mayſt not likewiſe falle into this foule deceit, nor into other greater inconueniences that are wont to followe hereof: Conſider (I praie thee with good attention) the multitude of theſe miſeries: and before all other, conſider and weighe the miſeries, that are in the firſt beginninge, and birth of man, and afterwardes the conditions of the lyfe he liueth.

To

To beginne this matter therefore at the verie original, Conſider firſt of what matter mans bodie is compounded. For by the worthines, or baſenes of the matter, oftentimes the condition of the worcke is knowen. The holie ſcripture ſaieth, that almightie God created man of the ſlyme, or dyrte of the earth. Now of all the elementes, earthe is the moſt baſe, and inferior: and emonge all the partes of the earthe, ſlyme is the moſt baſe, and vile. Whereby it maie appeare, that almightie God created man of the moſt vile, and baſeſt thinge of the worlde. Inſomuch as euen the Kinges, the Emperors, and the popes, be they neuer ſo highe, famous, & royal, are euē ſlyme, and dyrt of the earthe. And this thinge vnderſtoode the Egiptians right well, of whom it is written, that when they celebrated yearly the feaſt of their natiuitie, they caried in their handes certaine hearbes, that growe in myrie and ſlymie diches? to ſignifie thereby, the likenes and affinitie, that men haue with weedes, and ſlymye dyrte: which is the common father both to weedes, and to men. Wherefore if the matter of which we are made, be ſo baſe, and vyle, whereof art thou ſo prowde, thou duſt, and aſhes? whereof art thou ſo loftye, thou ſtinckinge weede, and dyrtie ſlyme?

Of the originall and byrthe of man.

Geneſ. 2.

Slymye dyrte is the common father, both to weedes and to men.

Now as concerninge the maner, and workmanshippe, wherewith the worke of this matter is wrought, it is not to be committed to writinge, neither yet to be conſidered vpon,

but to be passed ouer with sylence, and closinge vp our eies, that we beholde not so filthie a thinge as it is. If men knewe how to be ashamed of a thinge which they ought of reason to be ashamed of, suerlie they woulde be ashamed of nothinge more, than to consider the maner how they were conceaued. Concerninge which point I will towche one thinge onely, and that is, that whereas our mercifull Lorde, and Sauiour, came into this worlde to take vpon him all our miseries, for to dischardge vs of the, onely this was the thinge, that he woulde in no wise take vpon him. And whereas he disdained not to be buffered, and spitted vpon, and to be reputed for the baseste of all men, onely this he thought was vnseemely, & not meete for his maiestie, to witt. if he shoulde haue bene conceiued in such maner and order, as men are. Now as towchinge the substance and foode wherewith mens bodies are nourished, before they be borne into this worlde, it is not so cleane a thinge, as that it ought once to be named. No more ought a nomber of other vncleane thinges, that are daylie seene at the tyme of our birthe.

Of the byrthe of a man, and of his first entrie into this worlde.

Let vs now come to the birthe of a man, and first entrie into the worlde. Tell me I praie thee, what thinge is more miserable, than to see a woman in her trauell, when she bringeth forthe her childe? O what sharpe agonies and bitter panges dothe she feele? What painfull rollinges and throwes doth she make?

ke? What daungerous grypes and quames is she in? What pittiefull skrykes and groaninges dothe she vtter? I omitt here to ſpeake of manie monſtruous, ſtraunge, and ouerthwart birthes. For if I shoulde make rehereſall of them, I shoulde neuer make an ende. And yet all this notwithſtandinge when the ſeelie creature commeth into the worlde, it commeth (God wotte) weepinge, and cryenge, poore, naked, weake, and miſerable: it is vterlye deſtitute and in neceſſitie of all thinges, and vnable to doe anie thinge. Other liuinge thinges are borne with shooes vpon their feete, and apparell vpon their backe: ſome with wolle: others with ſcales: others with feathers: others with leather: others with shells: inſomuche as the verie trees come forthe couered with a rynde or barke, yea and ſometimes for failinge they be dowble barked: onelie man is borne ſtarcke naked, without anie other kinde of garment in the worlde, but onely a skynne, which is all riueled, fowle, and lothſome to beholde, wherein he commeth lapped at the time of his brithe. With theſe ornamentes creepeth he into the worlde, who after his comminge, groweth vnto ſuch fonde ambition, and pryde, that a whole worlde is ſcarſelie able to ſatisfie him.

Moreouer, other liuinge thinges at the verye houre of their comminge into this worlde, are able immediatlie to ſeeke for ſuch thinges as they ſtand in neede of, and haue abili-

tie to doe the same: Some can goe: others can swyme: others can flie: to be short, each one of them is able without anie instructor to seeke for such thinges, as it hath need of: onely man knoweth nothinge, neither is he able to doe anie thinge, but must of necessitie be caried in other folkes armes. How longe time is it before he can learne to goe? And yet he must beginne to crawle vpon all fowre feete, before he can goe vpon two. How longe tyme is it, before he can speake so muche as one worde? And not onely before he can speake, but also before he can tell how to put meate into his owne mowth, vnles some others doe helpe him? One thinge onely I must confesse he can doe of him selfe, that is, he can crie and weepe. This is the first thinge he doethe, and this is the thinge onely he can doe without anie teacher. And although he can also laughe of him selfe, yet can he not doe it, before he be fowrtie daies olde, notwithstandinge that he is euer more weepinge from the first hower of his comminge into this worlde. Whereby thou mayest vnderstande, how farre more prompt, and readie our nature is to pewlinge, and weepinge, than to ioye, and mirthe. O mere follye, and madnes of men, (saieth a Wise man) who of so poore, naked, and base beginninge, doe perswade themselues, that they are borne to be prowde.

A man weepethe so soone as he is borne into this worlde, but he laugheth not vntill fourtye dayes after his byrthe.

Of the bodye of mā. Now as concerninge the verie bodie of man, (whereof men esteeme them selues so muche

muche, and take ſuche a vaine conceite) I woulde thou ſhouldeſt conſider with indifferent eies, what our bodies are in verie deede, how gaye and beawtifull ſoeuer they appeare to our outwarde ſighte. Tell me (I praie thee) what other thinge is the body of a man, but onely a corrupt and teynted veſſell, which incontinentlie ſowreth, and corrupteth, what ſoeuer lycour is powred into it? What other thinge is mans bodie, but onely a filthie donghill, couered ouer with ſnowe, which outwardlie appeareth white, and within is full of filth, and vncleannes? What muckhill is ſo filthie? What ſincke auoideth out of it ſuch filthie geare through all his channelles, as a mans bodie doth by ſeuerall meanes, and waies? The trees, the hearbes, yea and certaine liuinge beaſtes alſo do yeelde out of them veryeſweete and pleaſaunte ſauours: but man yeeldeth, and auoydeth from him, ſuch lothſome, and fowle ſtynckinge ſtuffe, as he ſeemeth trewlie none other thinge, but onely a fountaine of all ſluttiſhnes, and filthines.

It is written of a great wiſe philoſopher called Plotinus, that he was aſhamed of the condition, and baſenes of his bodie, inſomuch as he was verie vnwillinge to heare anie talke of his lignage, and pedegree: neither coulde he euer be induced with anie perſwaſions, to giue his conſent that anie man ſhoulde purtraite him out in picture: ſayeinge, that it was ſufficient, that he him ſelfe caried with him all Plotinus.

the daies of his lyfe a thinge ſo filthie and ſo vnworthie of the noblenes of his ſoule, although he were not bownde to leaue behinde him a perpetuall remembrance of his owne dishonour.

Iſodorus. It is written alſo of the holie Abbot Iſidorus, that vpon a time whileſt he was at meate he was not able to refraine from weepinge, and beinge demaunded why he wepte, he anſwered: I weepe, becauſe I am ashamed to be here feedinge vpon the corruptible meate of beaſtes, whereas I was created to be in the companie of Angels, and to feed vpon heauenly foode with them.

Of the myſeries and conditions of this lyfe: and firſt of the shortnes of the ſame.

§. 11.

AFTER this, conſider the great, and manifolde miſeries of mans lyfe, and eſpecially theſe ſeuen: to witt: How shorte this lyfe is: How vncertain: How fraile: How inconſtant: How deceitfull: and finally, how miſerable it is. This done thinke vpon the ende thereof, which is deathe.

Of the shortenes of our lyfe. *Iob. 1. 14.* Conſider then firſt of the shortnes of our lyfe, which thinge the holie man Iob conſidered, when he ſaied: *O Lorde the daies of man are verie shorte, and thow knoweſt the nomber of the monethes, that he hath to line.* We ſee at this daie,

daie, what a great matter it is for one to liue three ſcore and tenne, or foure ſcore yeares, and this is commonly the ordinarie rate of mãs lyfe: Inſomuch as when they liue ſo longe, they accompt them ſelues, not to be euill delt withall. As the Prophet ſignifieth, when he ſaieth: *The daies of mã are at the vttermoſt but three-ſcore and tenne yeares: and if the ſtrongeſt doe reach to foureſcore, all that that followeth is but labour and greiffe.* Pſal. 89.

Now if thou wilt deuyde this accõpte into partes, and not recken it thus in a groſſe ſomme, it ſeemeth vnto me, that thou canſt not well recken the tyme of our infancie for anie part of our lyfe, and much leſſe the time, that is conſumed in ſleepe, becauſe the lyfe of infancie when we are not as yet come to the vſe of reaſon, (which onely ſhewethe vs to be men,) can not well be called the lyfe of men, but rather the lyfe of beaſtes, euen as it were the lyfe of a yonge goate, that goeth here and there skippinge, and leapinge: eſpeciallie bycauſe we ſee that in al that age, there is nothinge either learned, or done, that maie well beſeeme the dignitie of a man. Now as towchinge the time that is ſpent in ſleepe, I ſee not how it maye be called the time of lyfe, ſeinge the principall parte of our life is to haue the vſe of our ſenſes and reaſon, which as then both the one and the other are ſuſpended in vs, and as it were deade.

The tyme of infancye.

The tyme conſumed in ſleepe.

And therefore a certayne Philoſopher ſaied, that in the halfe of a mans lyfe, there is no

difference betwene the happie man, and vnhappie: forſomuch as duringe the tyme of ſleepe all men are equall, becauſe they be then as is were deade. It is cleare, that if a kinge shoulde be detained as a priſoner for the ſpace of one or two yeares, we can not ſaie (and ſaie trulie) that he raigned duringe that time, ſeinge he enioyed not the kingdome, nor gouerned the ſame lyke a kinge. How then can it be ſaied, that a man liueth whiles he ſleepeth, ſeinge duringe that time, the Seignorie and vſe of his reaſon, yea and of his ſenſes alſo, by which he liueth, ſtande as it were in ſuſpenſe? For this cauſe a certain Poët tearmed ſleepe, the coſin germayne of death, and an other called it the brother of deathe for the likenes and reſemblance, which he perceaued to be betweene the one, and the other. Now then if ſo great a parte of our lyfe be ſpēt in ſleepe, what a great parte is that wherein it cannot be ſayed that we doe liue at all. And if it be the common cuſtome of men to ſleepe the thirde parte of the daie, and night, which is eight whole howres, (although there be a great ſorte, that doe not content themſelues therewith) it followeth by this accompte that the thirde parte of our lyfe is conſumed in ſleepe, and ſo conſequently, that duringe that time we doe not liue. So that hereby thou mayſt perceaue, what a great parte of our short lyfe is ſpent in ſleepe euerie daie. This accompte therefore beinge thus made,

The thirde parte of our lyfe is conſumed in ſleepe.

(which

(which vndowtedly is a very true accompt) how muche is that, that remaineth of a mans verye lyfe in deede, euen of ſuche I meane, as liue longeſt?

Certainlie that philoſopher had verie great reaſon to doe as he did, who beinge demaunded what he thought of the lyfe of a man, tourned him ſelfe about before them that made the demaunde, and ſodeinly departed out of their ſight. Geuinge them thereby to vnderſtand, that our lyfe is no more, but onely a tourne about, and of shorte continuance. Our lyfe is no more, but as it were the shotinge of a ſtarre, that paſſeth at a tryce, and flaſsheth quickly awaie, and within a litle while after, euen that verie ſigne that was left behinde, vanisheth owt of ſight alſo. For within verie fewe daies after a man is departed owt of this lyfe, the verie remembrance of him dieth with his lyfe, be the perſonage neuer ſo great, or honorable. To conclude, this lyfe ſeemed ſo shorte to manie of the auncient wiſemen, that one of them tearmed it a dreame: and an other not contented therewith, called it the dreame of a shadowe, ſeeminge to him that it was ouermuch to calle it the dreame of a true thinge in deede, beinge as he thought it none other than a dreame of a vaine and friuolous thinge.

Againe, if we compare this ſmalle remanent of the lyfe that we here liue, with the life to come, how muche leſſe will it yet appeare? Eccleſiaſticus ſaieth verie well: *If the numbre of* a of our lyfe

To compare this ſmalle remanent.

with the lyfe euerlaſtinge that is to come.

mans dayes be an hundred yeares, it is muche. Now what is all this (beinge compared with the lyfe euerlaſtinge) but as it were a droppe of water compared with all the whole Sea? And the reaſon hereof is euident. For if a ſtarre (which is farre greater than all the whole earthe) beinge compared with the reſt of heauen, ſeemeth ſo ſmalle a thinge, how ſmalle ſhall this preſent lyfe, (which is ſo shorte) ſeeme to be, beinge compared with the lyfe to come, that ſhall neuer haue ende? And if (as the aſtronomers affirme) all the whole earthe in comparison of heauen, be but as it were a litle pinnes point, becauſe the ineſtimable greatnes of the heauens, cauſeth it to ſeeme ſo ſmalle a thinge, what ſhall this litle puffe of our short lyfe ſeeme to be, if it be compared with lyfe euerlaſtinge, which is infinite? Vndowtedly it will ſeeme nothinge at all. For if a thowſande yeares in the ſighte of almightie God, be no more but as it were yeſterdaie, which is now paſt, and gone, what ſhall the lyfe of one hundered yeares ſeeme to be in his ſight, but onely a verie nothinge.

Eccleſ. 18.

Pſal. 49.

And thus it ſeemeth vnto the damned perſones, when they make compariſon betwene this lyfe, which they haue left behinde them, with the eternitie of the tormētes, which they ſhall ſuffer for euermore. As they themſelues doe confeſſe in the booke of wiſedome, in theyſe woordes: *What hath our pride auayled vs and the pompe of our riches? All theſe thinges are*

Sap. 5.

paſt awaie, as it were a ſhadowe that flieth, and as one that rideth ſwyftelie in poſt, or as the ſhippe that paſſeth by the waters, and leaueth no ſigne where it hath gone, or as an arrowe ſhotte at a certaine marke, which ſo ſone as the aier hath once opened and made him his waie, foorthwith it cloſeth vp againe, and it is not knowen which waie it went. Euen ſo is fareth with vs. For at that verie inſtant when we are borne, we beginne to decaie, and we leaue no memorie or ſigne of vertue behinde vs. Conſider then how ſhorte all the time of this tranſitorie lyfe ſhall ſeeme there to all thoſe miſerable damned wretches, ſeinge they doe playnelie confeſſe, that they liued not at all, but that ſo ſone as they were borne, forth with they beganne to fade and vanishe awaie. Now if this be ſo, what greater follie, or madnes, can be imagined, than that a man for the enioyinge of this short dreame of ſo vaine pleaſures, and delightes, shoulde goe to ſuffer euerlaſtinge damnation and tormentes in hell fier for euer and euer. Furthermore if the time and ſpace of this lyfe be ſo shorte, and the lyfe to come ſo longe, to witt, euerlaſtinge, what a mere follie is it, to take ſo great labour and paines to prouide ſo manie thinges for this lyfe beinge ſo shorte, and not to make anie prouiſion at all for the lyfe to come, which is ſo longe, that it shall neuer haue ende? What a fonde parte were it for a man that hynded to liue in Spayne. to ſpende, and conſume all he hath in byenge rootes, and buil-

Is is a mere follie to make ſo greate prouiſion for this shorte lyfe, and not to prouide for the euerlaſtinge lyfe to come.

dinge howſes in the Indees, and to make no prouiſion for the countrie, whereunto he goethe to dwell and make his abode? Now how muche more foolishe and madde are they, that ſpende all their goodes, and ſubſtance, in makinge prouiſion for this preſent lyfe, where they ſhall liue ſo shorte a time, and make no prouiſion at all for the euerlaſtinge lyfe to come, where they muſt dwell, and make their abode for euermore? Eſpecially conſideringe, that they haue ſo good meanes for their prouiſion there, by tranſportinge all their goodes thither by the handes of the poore. As the wiſeman witneſſeth, ſayeinge: Throwe thy bread vpon the ronninge waters, for a longe time after shalt thou finde it againe.

Eccleſ. 11.

Of the vncertaintie of our lyfe.

§. 111.

BVT althoughe our lyfe endure but a shorte ſpace, yet if this shorte ſpace were ſo certaine, that we might be aſſured thereof (as kinge Ezechias was, vnto whom almightie God graunted fyfteene yeares of lyfe) our miſeriewere the more tollerable. But trulie it is not ſo. For as our lyfe is verie short, euen ſo that verie tyme we haue to liue (how shorte or longe ſo euer it be) is alſo vncertain, and doutfull. For as the Wiſe man ſaieth: Man knoweth not the

Eſay. 38.

Eccleſ. 9.

the daie of his ende, but lyke as fiſshes when they thinke them ſelues in moſt ſaftie, are taken with the hooke, and as birdes are cawghte in a ſnare, when they thinke nothing leſſe: euen ſo death aſſaulteth men in an euill ſeaſon, when they thinke leaſt of it. Ttulie that is a verie wiſe and approued ſentence which is commonlie ſaied. *That there is nothinge more certaine than deathe, nor nothinge more vncertain than the houre of deathe.* And therefore a certaine philoſopher compared the liues of men to the belles, or bubbles, that are made in water pittes, when it raineth: of the which, ſome doe vaniſhe awaie ſodenlie euen at their verie riſinge, others doe endure a litle longer and out of hande are decaied, others alſo doe continewe ſomewhat more, and others leſſe. So that although they doe all endure but onely ſome litle time, yet in that littell there is great varietie. A notable ſentence.

Wherefore if the ende of our lyfe be ſo vncertaine: If it be ſo vncertein alſo when the dreadfull houre of our accompt ſhall come: why doe we liue with ſuch looſenes, and negligence? Why doe we not conſider thoſe wordes of our Sauiour, where he ſayeth vnto vs: *Watche, becauſe yee knowe not, when the ſonne of man ſhall come.* O that men woulde waighe the force of this reaſon. Becauſe ye knowe not the howre (ſayeth our Sauiour) watche ye, and be alwaies in a readines. As if he had ſayed in expreſſe wordes: becauſe ye knowe not the *Math. 24. Marc. 13. Luc. 12.*

howre, watche euerie howre: becauſe ye knowe not the moneth, watche euerie moneth: and becauſe yee knowe not the yeare, be ſtill in a readines euerie yeare. For although ye knowe not certainly what yeare he will call you, yet moſt certaine it is, that a yeare ſhall come in which vndowtedlie he will call you.

But that the force of this reaſon maie the better be perceaued, let vs put an example. Tell me if there were ſet before thee vpon a table, thirtie or fourtie ſeuerall diſhes of meat, and thou haddeſt a certaine warninge geuen thee by ſome of thy friendes, that in one of them there were poiſon: durſt thou geue the aduenture to eate of anie one of them, althoughe thou were verie muche a hungered? Vndowtedlie thou wouldeſt not doe it. For the verie feare thou wouldeſt haue (leaſt thou mighteſt peraduenture light vpon that diſhe that were poyſoned) woulde make thee to abſtaine from all the reſt. Now let vs examin how manie yeares at the vttermoſt thou mayſt hope yet to liue. Thou wilt ſaie peraduenture (after thou haſt well conſidered the matter) that thou mayeſt liue thirtie or fourtie yeares. Well then if it be certaine, that in one of theſe yeares thou art aſſured to die, and thou knoweſt not in which of them, why art thou not then affraide in euerie one of them, ſeinge thou art well aſſured, that in one of them thy lyfe ſhalbe taken from thee? Thou wouldeſt not be ſo hardie, as to put thy hande into anie

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one of the foreſaied fourtie diſhes, although thou were in a verie ſore honger, becauſe thou knoweſt that in one of them there is death preſēt. And wilt thou not alſo be affraide of euerie one of theſe fourtie yeares, ſeinge thou art ſo well aſſured, that thou ſhalt die in one of theſe yeares? What anſwere canſt thou make to this reaſon?

Harken yet to an other reaſon, which is of no leſſe efficacie than the other. Tell me, why doe men keepe a continuall watche in a Caſtelle that ſtandeth in the frontiers vpon the enemies? Is it for anie other cauſe, but onely for that they knowe not when the enemies will come to aſſaulte it? Aſſuredlie for none other. So that becauſe they knowe not certainly at what time the enemie will come, therefore doe they continuallie watche it at all tymes. For if they knewe certainlie the time of their commīge, they might be careles in the meane while, and reſerue the diligēce of their watche vntill that verie time. Now I require thee hartely for the loue of God, to be an indifferent Iudge towchinge that, which I ſhall ſaye vnto thee. Let vs conſider well this poynte. If thou watche thy Caſtle euerie nighte, becauſe thou art vncertain when thy enemie will come, whether to daie, or to morrowe, this yeare, or the next: why doeſt thou not then kepe a continuall watche ouer thy ſoule, ſeinge thou knoweſt not what howre death ſhall come to geue the aſſault vpon thee? The

verie ſame vncertaintie that is in the Caſtle, is in thy ſoule alſo: yea this vncertaintie is farre more, and the matter is without all compariſon of greater importance. Now what iudgement haue they that are alwayes ſo vigilant in watchinge their caſtle, and ſo careles alwayes abowt their ſoules: ſo careles I ſaie, as to ſleepe alwaies, without euer thinkinge vpon them? What thinge can be more againſt reaſon? Cõſider that thy ſoule is of greater valewe, than all the caſtels and kingdoms in the worlde. Yea if thou conſider the price wherewith it was bought, thou mayeſt well iudge, that it is of more valewe that all the angels in heauen. Cõſider alſo that thou haſt greater enemies, that doe endeuour cõtinuallie both daie and night to aſſault it. Conſider that thou canſt by no meanes vnderſtand the daye, or the houre of aſſault. Conſider that the whole ſubſtance of the ſaluation, or damnation of thy ſoule, conſiſteth in this point, whether thou be taken prouided or vnprouided at that dreadefull howre. Forſomuch as accordinge to the parable of the Goſpell, the virgins which were founde readie, and prepared, entered into the
Matth. 25. mariage with the bridegrome, and ſuch as were founde vnprouided taried without. To conclude therefore, what cauſe is there why thou ſhouldeſt not alwaies watche as well ouer thy ſoule, as ouer thy caſtell, ſeinge the vncertaintie is greater, the daunger greater, the cauſe greater, and all the reſt without anie

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compariſon farre greater, and of more importance?

Of the frailtie of our lyfe.

§. IIII.

HOWBEIT our lyfe is not onely vncertaine, but alſo verie fraile, and brickle. For I praie thee, what glaſſe is ſo brickle and ſo ſubiecte to knockes and breakinge, as the lyfe of man? Some times the verie aier, and heat of the ſonne (if it be vehement) is able to ſpoyle vs of our lyfe. But what ſpeake I of the ſonne? ſeinge the verie eies, yea the onely lookinge of ſome perſone is able ſometimes to bereaue a creature of his lyfe. It ſhall not neede to drawe anie ſworde, or to vſe anie kinde of armour or munition for the matter, ſeinge the onely looke of ſome one man is able to bereeve an other of his lyfe. Conſider now what a ſure caſtell this is, wherein the treaſure of our lyfe is kept, ſeinge the onelie beholdinge of it a farre of, is able to batter it cleane downe to the grownde.

But this were not ſo much to be wondered at in the age of infancie, when the buildinge is as yet but newe, and greene: but the greater wonder is, that after that the worke is ſetled, and hath continued manie yeares together, there happeneth ſome accident of no greater importace than theſe beforenamed, that is ab-

ſe vtterlie to ouerthrowe it. If thou enquire and aske whereof dyed this man, or whereof died that man, they will anſwere thee, that he died by drinkinge a cuppe of colde drinke in a ſweat: or by ſurfetinge at a ſupper: or of ſome other great pleaſure, or greife: and ſome times they can geue no cauſe at all, but that he went to his bed ſafe, and ſounde, and the next daie in the morninge was founde ſtarke dead at his wiues ſyde. Is there any glaſſe or earthen veſſell in the worlde, more brickle or ſubiecte to breakinge than this? And certainle it is not to be wondered at, that man is ſo brickle, conſideringe that he is alſo made of earth: but it is rather to be wondered at, that beinge of ſuch ſtuffe, and makinge as he is, he is able to endure ſo longe a time as he doth. Why is a clocke ſo often times diſordered, and out of frame? The reaſon is becauſe it hath ſo manie wheeles, and pointes, and is ſo full of artificiall worke, that although it be made of yron, yet euerie litle thinge is able to diſtemper it. Now how much more tender is the artificiall compoſition of our bodies, and how much more fraile is the matter of our fleashe, than is the yron, whereof a clocke is made? Wherefore if the artificiall compoſition of our bodies be more tender, and the matter more fraile, why ſhoulde we wonder if ſome one pointe emonge ſo manie wheeles, haue ſome impediment, by reaſon of which defect it ſtoppeth, and endeth the courſe of our lyfe? Trewlye, we haue rather

rather good cauſe to meruayle, not why men doe ſo quickly ende their liues, but how they endure ſo longe, the woorckmanshippe of their bodies beinge ſo tender, and the matter and ſtuffe whereof they be compounded, ſo fraile and weake.

This is that miſerable frailtie, which the Prophet Eſaie ſignifieth in theſe wordes. *Almightie God ſaied vnto his Prophet: Crie: the Prophet anſwered: what ſhall I ſaie? God ſaied vnto him: All fleash is haie, and all the glorie thereof is like vnto the flower of the feild: the haie wythereth, the floure fadeth awaye, but the worde of God continueth for euer.* Eſay. 40. Vpon whiche wordes S. Ambroſe ſaieth thus, Trulie it is euen ſo, for the glorie of man florisheth in the fleashe like vnto haie, which althoughe it ſeeme to be great, it is in verie deede but litle, like an hearbe: it buddeth like a floure, and fadeth like haie. So that it hath no more, but a certain florishinge in apparance, and no firmenes nor ſtabilitie in the fruite. For what firmenes can there be in the matter of fleashe, or what good thinges of anie longe continuance are to be founde in ſo weake a ſubiect? To daye thou mayeſt ſee a yonge ſtrilplinge in the moſt florishinge time of his age, with great ſtrēgth, laſtie, and iettinge vp and downe in the ſtreetes in great brauerie, with a iolye loftie countenance: and if it ſo fall out, that this verie next night he be taken with ſome diſeaſe, thou ſhalt ſee him the next daie with a face ſo farre altered, and S. Ambroſe.

chaunged, that whereas before he seemed verie amiable and beautifull, he will now seeme euill fauored, miserable, and verie irksome to beholde. Now what shall I saie of the other accidentes, and alterations of our bodies? Some are sore broken with troubles, and aduersities: others are weakened with pouertie: others are tormented for want of good digestion: others are distempered with drinkinge of wines: others waxe feeble with age: others become tender, and ouer delicate by much cherishinge them selues: and others marre their complexion with vsinge ryotous behauiour. Now then accordinge to this reckeninge, is it not true (trow ye) that our fleash withereth like haie, and that the floure thereof fadeth, and vanisheth awaie?

what greate alteratiō and inconstancie is in this worlde.

Thow shalt see some other, who beinge descended of a verie honorable parentage, of noble bloode, and of a verie auncient howse, and familie, wel friended, and hauinge good store of kinred both by father and mother, and keepinge a great howse, and attended vpon with a great trayne of his tennantes and seruantes, and rulynge the whole countrey where he liueth, and who there but he? yet neuertheless if a contrarie winde of fortune blowe but a litle against him, then is he forthwith vtterlie forsaken of his friendes, euill entreated of his equales, and litle regarded of all the worlde: insomuch as then verie fewe or none will put of a cappe vnto him, but rather comtemne him.

him. Thou shalt ſee an other that hath now abundance of landes, and riches, and is generallie reported in all mēs mowthes to be a very courteous, liberall, and bountifull man, and of great renowme, and eſtimation, exalted to honorable dignities, and promotions, and preferred ſo highe in the common wealth that he is a great ruler, and mightie gouernour, and hath the commendation of all perſones to be a verie wiſe, happie, and fortunat man: thou shalt ſee (I ſaie) the times ſo to alter and chaunge, that euen this man who is now ſo highelie exalted to great dignities, and offices, and magnified in the mowthes of all men, shalbe vterlie diſgraced, and thruſt into that verie priſon, where he himſelfe had heretofore impriſoned manie others, and shall there ende his lyfe in verie great infamie, miſerie, and wretchednes. Vnto how manie alſo doth it happen to be wayted vpon, and brought home to their howſes this daie with a nomber of goldē chaynes, footeclothes, and ſeruinge men, and with all the gaye pompe in the worlde, and the verie nexte night followynge, either by means of treaſon of ſome one of his owne howsholde, or familiar acquaintance, or by other misfortune, to haue all this glorious pompe obſcured? yea it maie ſo falle out, that euen a litle ſtitche comminge in his ſyde, maye marre the fashion of all this gaie ruffelinge shewe, wherein he tooke ſō great delighte. O how deceitfull are the hopes of men (ſaieth Tully,) how

fraile is fortune, how vaine are all our contentiõs, and ſtrifes, which manie times doe breake and falle in the middle waie, and are ouerwhelmed, and drowned in ſaylinge, before they can come to the ſight of the hauē. Now what a fonde madnes is this in the children of Adā, vpõ ſo weake foundations to builde ſuch highe caſtles, and towers? They conſider not, that they buylde vpon ſande, and that euen when the weather is moſt fayre, a wynde will come, and blowe downe all that ſtandeth not vpon a ſownde and ſtronge foundation. O what fonde accomptes doe men make often times, becauſe they will not tourne their eies, and looke into their owne conſciences, and take firſt an accompt of them ſelues?

And if this be thought ſo great a blindnes, how much greater is the blindnes of thoſe wicked perſones, that are ſo bolde, as to continewe manie yeares in ſynne, knoweynge that there is no greater diſtãce betweene them and hell gates, but onely this brickle and ſhort lyfe? Let vs imagine now, that there were a mã hanginge by a ſmale twyned threede, and that there were directlie vnder him a verie great deepe well, and he hanginge in ſuch wiſe ouer it, that when the threede happened to breake he ſhoulde forthwith falle into it. In what euill caſe (trowe yee) woulde this man thinke himſelfe to be? O how fearfull, and how ſore troubled woulde he be? How willinglie woulde he offer all the ſubſtance he hath, to be deliuered

There is no more diſtaunce betweene vn repentãt ſynners & hell fier, but onelye this brickle and ſhorte lyfe.

liuered of that daunger? Now thou miſerable wretche that dareſt continewe ſo manie dayes and yeares in ſynne, contrarie to the lawes of almightie God, why doeſt thou not conſider, that thou hangeſt in the like daunger? Doeſt thou not plainlie ſee before thy face, that when ſoeuer the threede of this fraile, and short lyfe breaketh in ſonder, thou art aſſured (continueinge ſtill in this thy wicked and ſynfull lyfe) to fall into the deepe bottomles pit of hell fier? How canſt thou then ſleepe? How canſt thou plaie? How canſt thou lawghe, or be in anie quiet? How is it, that thou art ſo ſtone blynde, as not to ſee ſuch a terrible perill and daunger as hell and euerlaſtinge damnation, to be readie euerie houre to falle vpon thee?

Of the mutabilitie of this lyfe.

§. v.

OVRE lyfe hath yet an other defect, which is to be mutable, and neuer to continewe in one ſtaie: accordinge as the holie man Iob affirmeth in a pittifull diſcourſe which he maketh of the miſeries of mans lyfe in theſe wordes. *A man borne of a woman, liuinge but a ſmalle time, is replenished with manie miſeries, he commeth forthe like a floure, and withereth awaie out of hande: his daies paſſe awaie like a ſhadowe, and he neuer con-* Iob. 14.

tinueth in one ſtate. But now to paſſe ouer all other miſeries, what thing is there in the worlde more fickle and mutable than man? They ſaie that the Cameleon chaungeth him ſelfe in one houre into manie and diuers colours: And the Sea called Euripus, is by reaſon of his often chaunges accompted very infamous: The Moone hath likewiſe for euerie daie a peculiar forme and shape: But what is all this in compariſon of the alterations of man? What Protheus was euer chaunged into ſo many formes, as man chaungeth euerie houre? Sometymes he is ſicke, ſometimes whole: Sometimes contented, ſometimes diſcontented: ſometimes ſorowfull, ſometimes merie: ſometimes in good hope, ſometimes in deſpaire: ſometimes ſuſpitious, ſometimes ſecure: ſometimes pleaſed, ſometimes angrie: ſometimes he will, and ſometimes he will not: yea manie times he knoweth not himſelfe what he woulde haue. To be short, he altereth, and chaungeth himſelfe ſo ofte as there be accidentes happeninge vnto him euerie houre. For all ſuch accidentes doe toſſe and turmoyle him, each one in his ſeuerall kinde. That which is paſt is irkſome vnto him: that which is preſent troubleth, and moleſteth him: and that which is to come, vexeth, and diſquieteth him. If he haue neither landes, nor goodes, he liueth in trauell. If he haue them he liueth in pride: And if he looſe them, he liueth in great griefe, and ſorrowe. Now what Moone, or Sea, is ſubiect to ſo manie

manie chaunges, and alterations, as the lyfe of man? The Sea chaungeth not but when the windes tourne contrarie vnto it. But in mans lyfe whether it be wyndie, or calme weather, there be euermore diuers alterations and ſtormes.

Now what ſhall I ſaye of the continuall mouinge and waſtinge of our life? What minute of an houre paſſeth, but that we goe one ſteppe forewarde towardes our deathe? What other thinge (troweſt thou) is the mouinge of the heauens, but as it were a verie ſwifte wheele, which is continually ſpynninge, and windinge vp our lyfe? For like as a roole of wolle is ſponne vpon a wheele, of the which at euerie tourninge abowt, ſome parte is wounde vp, at the firſt tourne a litle, at the ſeconde tourne a litle more, and ſo forthe at euerie tourne, vntill all be ended: ſo doeth the wheele of the heauens continuallie ſpynne, and wynde vp our lyfe, in that at euerie tourninge that it maketh a peece of our lyfe is ſponne, and wounde vp. And therefore holie Iob ſaieth: *That his daies were more ſwyft, than one that rydeth in poſt.* For he that rideth in poſt, though his meſſage require neuer ſo much haſte, yet ſometimes neceſſitie cauſeth him to ſtaie. But our lyfe neuer ſtaieth, neither will it geue vs ſo much libertie, as the ſpace of one houre of reſt. Of the cõtinuall mouinge and waſtinge of our lyfe. Iob. 9.

Whereunto S. Ierome agreeth verie well ſayeinge: Whatſoeuer I goe about, what ſoeuer I write, what ſoeuer I reade ouer againe, S. Ierome.

and correct, eache thinge taketh awaie from me ſome parte of my lyfe. And loke how manie pointes and minumes the notarie writeth, ſo manie are the loſſes and decreaſinges of my lyfe. Inſomuche that like as they that ſaile in a ſhippe, whether they ſtande or ſit, are alwaies goeinge and ſailinge, and doe euer approche nearer, and nearer to the ende of their nauigation: euen ſo in this lyfe all the time that we liue, we walke, and ſaile ſtill forwardes approchinge nearer, and nearer, to the common hauen and ende of our nauigation, which is deathe.

Our lyfe is a continual walkinge towardes deathe, and the hower of our deathe is the dreadfull hower of our iudgement.

Now then if our lyfe be nothinge elſe, but a continuall walkinge towardes death? If the houre of death be alſo the dreadfull houre of our iudgement? What other thinge is oure whole lyfe, but onely a continuall walkynge towardes the tribunall ſeate of almightie God, and an approchinge euerie hower nearer and nearer vnto his iudgement? Now what greater madnes maye there be, than for vs goeynge actually to be iudged, to offende him (as we be goeynge in the waye thitherwardes) that muſt geue ſentence vpon vs: and ſo by our offences prouoke his anger more and more againſt vs? Open thine eies therefore (ô thou miſerable man) and conſider the waie that thou takeſt: thinke well with thy ſelfe whither thou arte goeynge: and be aſhamed, or at leaſt take compaſſion of thy ſelfe, and conſider how euill this that thou doeſt, agreeth with that which thou goeſt to doe.

Of the deceitfulnes of our lyfe.

§. VI.

I coulde well beare with all theſe miſeries of our lyfe, if it had not yet an other miſerie (in my iudgement) farre greater and worſe than all theiſe: which is that it is deceitfull, and ſeemeth in apparance otherwiſe, than it is in verie deede. For as it is true, that is commonly ſayed, that *Fayned holines, is a double iniquitie*: euen ſo is it alſo moſt certainly true, that *Deceitful felicitie, is a double miſerie*. For if this lyfe woulde shewe it ſelfe plainlie as it is in deede, and make no lye at all vnto vs, vndoutedlye we woulde neither looſe our ſelues for it, nor yet truſt vnto it, but woulde alwaies liue readie prepared againſt it. But verely it is ſo full of hypocriſie and deceit, that whereas it is indeede filthie, it is neuertheleſſe ſolde vnto vs for beautifull: and beinge shorte, if ſeemeth vnto vs verie longe: and whereas it chaungeth it ſelfe euerie houre, it beareth a countenance, as thoughe it continued alwaies firme and ſtable in one ſame ſtate. Doeſt thou perceaue (ſaieth S. Ierome) when thou waſt made an infant? Canſt thou tell when thou waſt made a ſtriplinge? or when thou cameſt to mans ſtate? or when thou beganneſt to waxe an olde man? Goode Lorde S. Ierome.

what a wonder is this, that euerie daie we die, and euerie daie we alter and chaunge, and yet for all this we perſwade our ſelues verie fondelie, that we ſhall liue here for euermore?

Vpon this affiance were thoſe prowde, and ſumptuous buildinges of the Magaréces built, of whom a certaine Philoſopher ſaieth, that they builded as thoughe they ſhoulde liue for euer, and they liued as though they ſhould dye the next daye. Whereof (I praie you) commeth ſo great forgetfulues of almightie God? ſo great couetouſnes? ſo great vanitie? ſo great carefulnes in purchaſinge, and heapinge together of landes and riches? and ſo great negligéce in preparinge our ſelues to die: but that we beleue & perſwade our ſelues, that our life ſhalbe verie longe and endure a great time? This falſe imagination maketh vs to beleue, that we haue time enough for all thinges: for the worlde, for pleaſures, for vanities, for vices, and for many other vaine, and curious exerciſes: and that yet after all this, we ſhall haue time enough alſo before we dye, to prouyde our accompte readie, and to make our attonemente with almightie God. Inſomuch that like as we make our accompt of a piece of clothe when it lieth vpon a table before vs, appointinge one piece for one purpoſe, and an other piece for an other: euen ſo doe we make an accompt of our liues, as thoughe we our ſelues had the ſeignorie and gouernement of times, and might diſpoſe both of them,

The cauſe why manie be ſo carefull to prouide for this worlde, and ſo careles and negligent to prepare them ſelues to dye.

them, and of our lyfe, at our owne wil & pleaſure. This fonde deceit growethe of a ſecreat perſwaſion and affiance, that euerie man hath within hinſelfe, grownded not vpon anie reaſon, or true foundation, but onely vpon ſelfe loue. The which as it hateth and abhorreth death exceadinglie, ſo will it in no caſe haue any remembrance of it, nor be perſwaded, that it will come ſo ſoone to his howſe as to other mens. And all this is for auoydinge of the great paine, and griefe, which he woulde conceaue if he beleued it in verie deede. And hereof it commeth, that he is eaſilie induced to beleue, that other folkes ſhall die within a ſhort ſpace. For as he is not greatly in loue with the, ſo is not the knowledge of that trueth ſo ſowre, and vnlikinge vnto him, but that he can eaſelie beleue it. But as towchinge himſelfe, he maketh an other maner of accompt. For as he loueth himſelfe exceedingly, ſo is he verie lothe to beleue a thinge, that maie be occaſion of ſo greate paine, and griefe vnto him as the ſame woulde be. But we ſee daylie that ſuch perſons are oftentymes fowly deceyued, and that their dreames tourne cleane contrarie to their fonde imaginations. For as towchinge others, of whoſe liues they had ſmalle hope that they ſhoulde haue anie longe continuance, they liue a longer time, than they euer imagined they coulde haue done: And they themſelues that thought to liue, and remaine here a longe while, doe leade the daun-

we can eaſelie be perſuaded that others will dye within a ſhorte tyme, but we will not beleue but that we our ſelues ſhall liue verie lōge.

ce, and depart owt of this worlde before thē. So that it fareth with thē, as with younge sea men, that beginne to saile in the Sea, who when they come forth of the heauen mowth, it seemeth vnto them, that the lande and howses doe depart awaie from them (which is nothinge so) but contrariewise, it is they themselues that moue, and depart awaie, and the lande remaineth still in his olde place.

Of the miseries of mans lyfe.

§. VII.

ALTHOVGH our lyfe be subiect to all these miseries before rehearsed, yet if that litle time of lyfe, were wholie lyfe indeede, it were somewhat: but the greatest miserie of all is, that the lyfe which a man hath to liue, whether it be shorte, or longe, is altogether subiect to such a nomber of miseries, and calamities, both of bodie, and minde, as it maie more trulie be tearmed deathe than lyfe.

Wherefore accordinge as a Poët saied verie well: *Not to liue, but to passe the lyfe well, is lyfe.* So that although this lyfe be verie sparynge, & shorte in all other thinges: yet in troubles and miseries it is verie plentifull, aud longe. Vndoutedlye our lyfe is but shorte, respecting the lyfe it selfe: and if we respect the time of enioyenge it, it is yet much shorter. but if we con-

conſidet, how inſufficient it is towardes the atteyninge of wiſedome, it is litle, or nothinge at all. Howbeit although it be indeede verie shorte for all good thinges, yet in one thinge onely I fynde it longe, that is, in bearinge of paine, and miſerie. O daungerous ſtate, in which the leſſe time thou haſt to paſſe, the more perill and daunger thou haſt in the paſſage! Certainlie if we had eies to conſider our ſelues, and to ſee our owne cauſe, we shoulde alwaies goe weepinge, & lamentinge our owne ſtate, as men condemned by the iuſt iudgement of almightie God to ſuffer ſuch great miſeries. But that our miſerie might be yet more increaſed on euerie ſide, this miſerie is added to all the reſt, that beinge in miſerable caſe, we liue like men in a frenſie, and doe neither feele nor vnderſtande our owne miſerie, and wretchednes. Thoſe two Philoſophers Heraclitus, and Democritus, although they were infidels, perceyued the ſame better than we doe, of whom it is reported, that the one paſſed his lyfe alwaies weepinge, and the other alwaies laughinge, forſomuch as they ſawe clearly that all our lyfe was nothinge els, but mere vanitie, and miſerie. Heralitus. Democrl-tus.

If thou dowte of this, tell me (I praie thee) what meane all theſe carkes, and cares, wherein men doe liue? What a nomber of infinite ſorowes, griefes, anguishes, feares, paſſions, ſuſpitions, malices, with other the like tribulations, and afflictions, is the ſoule of man ſub-

iect vnto? Vnto all which passions man is so prone, that manie times he is in a passion without anie cause: and feareth, where there is no cause at all to feare: and when there is no other man to vexe and tormente him outwardlie, he then vexeth, and tormenteth himselfe inwardly: as holie Iob confessed in these wordes when he sayde: *Why hast thou (ô Lorde) sett me against thee? I am become irksome, and burdensome euen to myne owne selfe.* Iob. 7.

Of the eternall miseries of the bodie.

Now as towchinge the eternall miseries of the bodie, who is able to nomber them? How great labour and paine must we take to gaine a piece of bread, whereby to susteine our liues? The verie birdes and brure beastes are fed without anie occupation, labour, or paine: but man is constrained to sweat daye and night and to turmoyle both by sea, and lande, to get his liuinge. This is that miserie, whiche the Prophet lamented, when he saied: *The daies of our lyfe consume awaie like the spyders webbe.* For like as the spyder laboureth daye and night, in spynninge of her webbe, wastinge euen her owne bowels, and consuminge her selfe to bringe it to an ende, and all this longe and costly trauell is ordeyned to none other purpose, but onely to make a fine and tender nett, to catche flies withall: euen so the seely miserable man doth nothinge else, but labour, and toile, night, and daie, both with bodie and minde: and all this his trauell serueth to none other ende, but onely to catche flies: I mean to procure Psalm. 89.

cure vayne and trifelinge thinges, and of very ſmalle valewe. And ſometimes it falleth ſo out, that after much trauailinge vp, and downe, and great labour, and paines taken therein, when the webbe is fully finished and browght to an ende, there commeth ſodainly a bluſteringe blaſt of winde, that carieth awaie the webbe, and the owner with all: and ſo both the worke, and the workman perishe wholye together at one inſtant.

And yet were it ſo, that with all theſe paynfull trauels, and labours, our lyfe were ſafe and ſecure, then our miſerie shoulde not be ſo great as it is, but though our lyfe be ſecure from famine, and honger: yet is it not from the plague, and peſtilence, and from infinite other daungers, and diſeaſes, that doe dailie and howrelie aſſault vs. Who is able to numbre how manie kindes and diuerſities of diſeaſes nature hath ordained for mans bodie? The bookes of the phiſitions are full fraught with the declaration of diuers diſeaſes, and remedies for the ſame. And yet we ſee, that their ſcience increaſeth euerie daie with the comminge of newe and ſtraunge diſeaſes, inſomuche as the number of the diſeaſes, whereof we haue preſently experience, were vtterlye vnknowen vnto the aunciēt phiſitions, that were in times paſt. And yet emonge all theſe remedies ſcarcely ſhall yee finde one, that is pleaſant or delectable: yea, and there be manie of them that are more irckeſome and painfull,

Our shorte lyfe is not ſafe and ſecure, but ſubiecte vnto infinite daungers, and diſeaſes.

than the verie ſicknes, or diſeaſes them ſelues. Inſomuche as one greate tormente can not be remedied, without an other greater than it.

And if there be anie complexions ſo happie, as they haue not bene aſſaulted with theſe kinde of miſeries, yet are they not ſecure and exempt from other calamities, and miſchaunces, wherewithall we ſee thoſe men to be dayly moleſted, that haue not bene much vexed with ſicknes and diſeaſes. How manie thowſandes of men (trow yee) are drowned euerie daie in the Sea? How manie are deuowred in warres? How manie are endaungered by earthequakes? How manie with ouerflowinges of riuers, and great waters? How manie with fallinge downe of howſes? How manie with the ſtinginge and ſtrikinge of venemous beaſtes? How manie wofull women in trauaile of their children, doe purchaſe full dearlie their chi!drens liues, with their owne painfull deathes?

Now althoughe it be ſo, that the brute beaſtes doe fight againſt vs, and although in a maner all thinges that were made to ſerue vs, be no leſſe noyſome than ſeruiceable vnto vs, (yea rather it ſeemeth that they all haue as it were conſpired againſt vs:) yet for all this I ſaye there might be ſome remedie founde, if men woulde accorde and agree together emonge them ſelues, and were as comformable in peace, as they are in nature. But alas it is farre otherwiſe. For euē they themſelues are in armes

againſt

againſt them ſelues: and emonge all creatures in the worlde, there is none againſt whom man is more cruelly bent, than againſt the companion of his owne nature. How many kindes of engins, artillarie, munition, and weapons haue men inuented to defende them ſelues, and to offende others? How manie are dailie ſpoiled of their liues by the cruell ſwoorde of their enemies? How manie threatninges, robberies, iniuries, woundes, deathes, reproches, ſclaunders, and empriſonmentes, doe men daily ſuſteine by the malice, and crueltie of other men? We ſee that neither the lande, nor the ſea, nor the highe waies, nor the cõmon ſtreetes, are free from theiues, robbers, murderers, pirates, and enemies. The cruell anger and rage of the furyous man, is at all times readie ſo be reuenged of his enemie, yea and he taketh greate pleaſure in it. What meane ſo many kinde of weapons? Such diuerſitie of artillarie? Such ſtore of munition? Such abũdance of gunpowder? So manie deuiſers and inuentors of newe kindes of ſtratagemes, and cruell practices of warre, but onely to multiplie, and increaſe on euerie ſide the miſeries, and calamities of mãkinde? Inſomuch as when we are not moleſted with the aier, nor with the elementes, we are preſecuted by the companions of our owne verie nature. It is written of one onely man called Iulius Ceſar, (who emonge all the Emperors was moſt commended for clemencie) that euen he alone

Emonge all creature man is moſt cruell againſt the companiõ of his owne nature.

Iulius Ceſar.

with his armyes ſlewe in diuers battells, aboue a million, and a hundered thowſand men. Cõſider now how manie more woulde he haue ſlaine, if he had bene cruell, ſeinge he ſlewe ſo manie beinge commended, and praiſed for a verie gentle, and mercifull prince?

Tullye. Tully alſo maketh mention of a notable Philoſopher, who wrote a booke concerninge the deathes of men, wherein he rehearſeth many occaſions of mens deathes, that haue happened in the worlde: as by fluddes, plagues, peſtilences, deſtructions of Cities, concourſe of wylde beaſtes, which commynge ſodainly vpon ſome nations, haue vtterlie ſlaine and deuowred them. And yet after all this he concludeth, that a farre greater nomber of men haue bene deſtroied by men, than by all the other kindes of calamities, though they were all ioyned together. Now what thinge can be more ruethfull, and of greater greife and admiration than this? This is that politique and ſociable creature, that is borne without nayles, without weapons, and without poyſon, to liue in peace and concorde with other liuinge creatures: and yet he is full of hatred, crueltie, and deſire of reuengement.

Of the miſeries incident vnto all the ages and ſtates of this life. But now if we woulde make a diſcourſe, and runne throughout the miſeries that are incident to all the ages, and ſtates of this lyfe, we ſhoulde finde our ſelues to be yet in farre worſe caſe. How full of ignorance is the time of our infancie? How light, and wanton are

we

we when we growe to be ſtriplinges? How rashe, and headlonge be we in the time of our youth? How heauie, and vnweldie, when we waxe olde men? What els is an infant, but a brute beaſt in the forme of a man? What is a yõge boie but as it were a wylde vntamed colte and vnbrydled? What is a heauie, and vnweldie olde man, but euen a ſacke ſtuffed with greifes, and diſeaſes? The greateſt deſire that men haue, is to liue vntill they be olde: at which age a man is in farre worſe caſe, than in all his lyfe time before, and then he ſtandeth in moſt neede, and hath leaſt helpe, and ſuccoure. For the olde man is forſaken of the worlde: He is forſaken of his owne kinsfolke, friendes, and acquaintance: He is forſaken of his owne members, and ſenſes: yea he forſaketh himſelfe, in that the verie vſe of reaſon forſaketh him. And he is onely accompanyed with his paynefull aches, greifes, and diſeaſes. For his companie and conuerſation is then verie irckſome and troubleſome to the whole howſe where he dwelleth. This is the marcke forſooth whereupon the die of man is ſo earneſtlie fixed: this is the happie ſtate, which all men doe ſo griedelie deſire: and hereunto tendeth the worldlie felicitie, and the ambition of longe lyfe.

As concerninge the ſtates of men we ſhoulde neuer make an ende, if we ſhoulde rehearſe the litle contentation that is to be founde in each of them, and the great deſire that euerie

There is litle contentation in the ſtates

of men, and eche one desireth to chaunge his state with the states of others.

one hath to chaunge his owne state, and condition, with the state of others: thinkinge that he shoulde haue greater hartes ease in an other mans state, than he hath in his owne. And thus doe men continually vexe, and turmoyle themselues like vnto a sicke man, that doth nothinge els but tomble and tosse in his bed from one side to an other, perswadinge himselfe that by meanes of these often chaunges and remouinges, he shall finde more ease and rest than he had before, and yet he findeth in verie deede that he is fowlie deceyued: Forsomuch as the cause of his disquietnes resteth within him selfe, which is his owne greife, and disease.

To conclude, such is the miserable state and condition of this lyfe, that the Wise man had good cause to saie: Great and heauie is the yoake, that the children of Adam carie on their neckes, euen from the daie they come forth of their mothers wombe, vntil the daie of their burial, which is the common mother of all. And S. Barnarde was not affraied to saie, that he thought this lyfe litle better than the lyfe of hell it selfe, were it not for the hope we maye here haue to atteyne vnto the kyngedome of heauen.

Eccles. 40.

S. Barnarde.

The miseries of this lyfe are ordeyned as a punnishmente for

And albeit all these miseries doe come vnto vs as a punnishement for synne? yet was it a verie mercifull and medicinable punnishement. For the prouidence of almightie God did so ordaine it, meaninge thereby to withdraw

drawe and ſeparate our hartes from the inordinate loue of this lyfe. The verie cauſe why he put ſo muche bitter muſtarde vpon the breaſtes of this lyfe, was to weane vs from it. The cauſe why he ſuffered our lyfe to become ſo filthie, was that we ſhoulde not ſet oure loue vpō it. The cauſe why he woulde haue vs to be moleſted and vexed ſo often times in this lyfe, was that we might the more willinglie forſake it, and ſighe continuallie for the true lyfe, whiche is in the worlde to come. For if we be ſo vnwillinge to forſake this lyfe, beinge wholye ſo miſerable as it is: if we be now euer whymperinge, and whyninge for the fruites, and fleashpottes of Egipt, what woulde we doe, if al our lyfe were ſweete, & pleaſant? And what woulde we doe, if it were wholie likinge and delitefull to our taſte, and appetite? Who woulde then (trowe yee) contemne it for Gods ſake? Who woulde then exchaunge it for heauen? Who woulde then ſaie with S. Paule, I haue a deſire to be looſed from this fleashe, and to be with Chriſt?

ſynne, and to withdrawe our hartes frō the inordinate loue of his lyfe.

Exod. 16.

Philip. 1.

Of the laſt miſerie of man: which is deathe.

§. VIII.

AFTER all theſe miſeries ſucceedeth the laſt, and of all others moſt terrible, which is death. This is that miſerie, whereof a certaine Poet lamē-

ted, sayeinge: The best daies of mortall men are those that passe firſt awaie, and then succedeth a nomber of ſickneſſes, and diſeaſes, and with them heauie and dolefull age, and continuall trouble, and aboue all the sharpenes of cruell deathe. This is the lodge and ende of mans lyfe, whereof holie Iob saied: *I knowe well ô Lorde, that thou wilt deliuer me ouer to deathe, where there is a howſe prepared for all men liuinge.* *Iob. 30.*

How manie the miſeries are that be included in this miſerie alone, I will not take vpon me to declare at this preſent. Onely I will rehearſe what a certaine holie father ſaieth by waie of exclamation againſt death in this wiſe. O death how bitter is the remembrance of thee? How quicklie and ſodenly ſtealeſt thou vpon vs? How ſecrete are thy pathes and waies? How doutfull is thy houre? And how vniuerſall is thy ſeignorie, and dominion? The mightie can not eſcape thy handes: the wiſe can not hide them ſelues from thee: and the ſtronge looſe their ſtrengthe in thy preſence. Thou accompteſt no man riche, forſomuch as no man is able to raunſome his lyfe of thee for money. Thou goeſt euerye where, thou ſearcheſt euerye where, and thou art euerie where. Thou withereſt the hearbes: thou drinkeſt vp the windes: thou corrupteſt the aier: thou chaungeſt the ages: thou altereſt the worlde: thou ſtickeſt not to ſup vp the ſea: all thinges doe increaſe and diminiſhe, but thou contin-

ueſt

ueſt alwaies at one ſtaie Thou art the hammer that alwaies ſtriketh: thou art the ſworde that neuer blunteth: thou art the ſnare whereinto euerie one falleth: thou art the priſon wherein euerie one entereth: thou art the ſea wherein all doe perishe: thou art the paine that euerie one ſuffereth: and the tribute that euerie one paieth. *Iob. 13.*

O cruell death why haſt thou not compaſion of vs, but commeſt ſtealinge ſodenlie vpon vs, to ſnatche vs awaie in our beſt times, and to interrupt our affaires when they are well begonne and brought to a good forwardnes? Thou robbeſt from vs in one houre, as much as we haue gained in manie yeares. Thou cutteſt of the ſucceſſion of kinredes, and families. Thou leaueſt kingdomes without anie heires. Thou filleſt the worlde with wydowes, and orphanes: thou breakeſt of the ſtudies of great clerckes: thou ouerthroweſt good wittes in their rypeſt age: thou ioyneſt the ende with the beginninge, without geuinge place to the myddle. To conclude, thou art ſuch a one, as almightie God waſsheth his handes of thee, and cleareth himſelfe in plaine wordes, ſaynge: *That he neuer made thee, but that thou haddeſt thine entrie into the worlde by the verie enuie and craft of the diuell.* *Sap. 1. & 2.*

What fruite, and commoditie, maye be taken of the foresaied considerations.

§. XI.

THESE are the miseries of our lyfe with infinite others: the cõsideration whereof a man ought to direct vnto two principal endes emonge others:

I. the one, to the knowledge and contempt of the glorie of this worlde; and the other, to

II. the knowledge and contempte of our selues. For this consideration serueth verie well both for the one, and the other. But wilt thou vnderstand in a worde what the glorie of this worlde is? Marke and consider with attention the state and condition of mans lyfe, and thereby shalte thou perceyue, what the glorie of this lyfe is. Tell me (I praie thee) can the glorie of man be more longe or more stable than the lyfe of man? It is most certaine that it can not. For this glorie is an accident, which is grownded vpon this lyfe, as vpon his subiecte, or foundation aud therefore when the foundation and subiecte faileth, the accidentes must needes faile withall. And for this verie cause no riches, no pleasures, no delightes can cõtinewe any lõger tyme with a man than vntill his graue. Forso much as then faileth the foundation, where vpon all these thinges are built, and haue their staie,

The riches pleasures and delites of this lyfe cannot continewe

ſtaie, which foundation is our lyfe. Now tell me then, if this lyfe be ſuch as thou haſt now hearde deſcribed vnto thee: to witt: shorte, vncertain, fraile, inconſtante, deceitfull, and miſerable, how longe can the buildinge endure, that shalbe framed vpon this foundation? How longe can the accidentes continewe, that shalbe grounded vpon ſo weake a ſubſtance? When thou haſt conſidered this point well with thy ſelfe, thou muſt needes ſaye, that they shall endure no longer than the foundation and ſubſtance it ſelfe endureth: and thou muſt needes confeſſe, that manie times they endure not ſo longe: as we ſee by dailie experience in the goodes of fortune, which with manie men haue an ende before their lyfe endeth. manie longer than the lyfe it ſelfe.

Now if that ſayeinge of the Poët Pindarus be true: to witt, That this lyfe is no more, but a dreame of a shadowe, What thinkeſt thou then is the glorie of this world, which is of shorter continuance than our lyfe? What accompt, wouldeſt thou make of a goodly buildinge, in caſe it ſtood vpon a falſe foundation? What accompte wouldeſt thou make of an image of waxe, very richlie and curiouſlie wrought, in caſe it were ſet againſt the ſonne, where is it certayne that ſo ſoone as the waxe shoulde be molten, fortwith the forme of the image woulde vtterlie be defaced, and leeſe his beautie? Why doe we make ſo litle accompt of the beautie of a flowre, but becauſe it groweth vpon ſo weake a ſubiect? For ſo

ſoone as it is nypt of from the ſtalke, incontinentlie it looſeth his faire gloſſe and beautie? It is not poſſible to haue beautie of anie firme continuance in a matter ſo fraile, and corruptible. It followeth therefore that the glorie of man is ſuch as the lyfe of man is. For although glory doe continewe after the ende of our lyfe, yet what ſhall that glorie auayle him that hath no ſence, nor feelinge thereof? What dothe it auayle Homere now whileſt thou ſo highlie praiſeſt and commendeſt his Iliades? Vndoutedly no more but as S. Ierome ſaieth ſpeakinge of Ariſtotle, Woo be vnto thee Ariſtotle, that art praiſed where thou art not, to witt, here in the worlde: and art tormented where thou art indeede: to witt, in hell.

Other ineſtimable commodities mayeſt thou gather owt of this conſideration. For if thou doe conſider all theiſe miſeries with good attention, thine eies ſhalbe opened forthwith, and thou ſhalt wonder at the great blindnes of men, yea the verie ſtraungenes of it ſhall cauſe thee to ſaie to thy ſelfe: Good Lorde, what cauſe is there, why this miſerable lignage of Adam ſhoulde waxe prowde? From whence commeth ſuch puffinge and arrogancie of minde, ſuch hawtie and loftie courages, ſo great contempt of others, ſuch eſtimation of our ſelues, and ſo great forgetfulues of almightie God? What cauſe haſt thou to be prowde thou duſt, and aſhes? Why doeſt thou

magnifie, and aduaunce thy ſelfe thou ſeely wretche of the earthe? Why doeſt thou not houlde downe thy peacockes taile, beholdinge thy fowle feete, to witt, the vylenes of thy ſtate and condition? What cauſe haſt thou to ſeeke ſo carefullie for the glorie of this worlde, ſeinge it is myngled with ſo manie miſeries? What thinge is there ſo ſweete, but that it maie be made bitter with the mixture of ſo manie ſower, and bitter ſawces?

Moreouer, if this lyfe be a vale of teares, a priſon of guiltie perſons, and a bannishement of them that be comdemned, how canſt thou ſettle ſo greate vanitie, ſo great pompe, and pride of the worlde, ſuch gaye ornamentes, and ſtatelie furniture of houſes, and families, in the place of teares? How canſt thou imagine to make this a place of paſtymes, and pleaſures, of feaſtes, and bankettes? How canſt thou be ſo diligente to heape ſo greidelie together for the prouiſion of this worlde and be ſo forgetfull of the worlde to come, as if thou were borne onely to liue here in earth with brute beaſtes, and haddeſt no parte in heauen with the Angels. Suerlie I muſt needes ſaie, that thou art very much wedded to miſerie, and that thou cameſt out of meruaylous miſerable ſtocke, if ſo manie argumentes of the miſeries of this worlde be not able to open thine eies, and make thee to diſcerne ſo groſſe and ſo palpable a blindenes.

WENSDAIE *nighte.*

THis daie (when thou haſt made the ſigne of the Croſſe, and prepared thy ſelfe hereunto,) thou haſt to meditate vpon the houre of deathe: which is one of the moſt profitable conſideratiõs, that a Chriſtian man may haue, as well for the obteyninge of true wiſedome, and eſchewinge of ſinne: as alſo to moue him to begynne to prepare him ſelfe in time for the howre of death.

O death how bitter is thy remembrance to a man haunge peace in his ſubſtaunce, Eccleſ. 41. 1.

WENSDAY NIGHT.

Of the hower of death.

BVT to the intent that this conſideration maie be profitable vnto thee, it ſhall behoue thee to make thy petition vnto almightie God, beſeechinge him to graunte thee ſome feelinge of ſuch thinges as are wōt to paſſe in this laſt conflicte: that thou maieſt

diſpoſe of thy lande, and goodes accordinglie, and direct thy lyfe in ſuch ſorte, as at that time thou wouldeſt wiſhe thou haddeſt done. Now therefore that thou maieſt haue the better feelinge in this matter, thinke vpon it not as thou wouldeſt of a thinge that were to come, but as it were euen now preſent: and thinke vpon it not as of a thinge, that apperteyneth to others, but as of a thinge that belongeth properlie to thine owne ſelfe, makinge this accompte, that thou lyeſt now verie ſicklie, and weake in thy bed, ād in ſuch a daungerous caſe, that thou art vtterly forſaken of thy phiſitions, and that they are all perſwaded that thou wilt die within fewe howers.

I. Of the vncertaintie of the houer of our deathe.

Cōſider now firſt, how vncertain that houre is, in which death wilt aſſault thee. For thou knoweſt not, neither what daie, nor in what place, nor how thou shalt be diſpoſed when death shall come vnto thee. Onely this thou knoweſt for moſt certain, that die thou shalt: all the reſt is vncertain, ſauinge that ordinarily this houre is wonte to ſteale vpon vs at ſuch a time, as a man is moſt careles, and thinketh leaſt of it.

II. Of the ſeparation from all wordlie thinges, and of the partinge of the

Secondlye, conſider what a ſeparation shall then be made, not onely betwene vs and all the thinges we loue in this worlde, but alſo euen betwene the ſoule and the bodie, which haue bene ſuch auncient, and louinge compaꝯions. If it be thought ſo grieuous a matter, to be banished out of our natiue countrie, and from the naturall aier in which a mā hath bene

bredde

bredde and brought vp, although the banished man myghte carie awaye with him what ſoeuer he loueth: how much more grieuous then ſhall that vniuerſall bannishement be from all thinges that we haue, from our landes, from our goodes, from our howſe, from wife, father, mother, children, kinsfolke, friendes, and acquaintance, from this light, and common aier, yea to be short from all thinges of this worlde? If an oxe make ſo great a bellowinge at what time he is ſeparated from an other oxe, with whom he hath bene vſed to be yoked, and to drawe in the ploughe: what a bellowinge will thy hart then make, when death ſhall ſeparate thee from all thoſe thinges, where with thou haſt bene yoked, and carried the burthens of this lyfe?

ſoule from the bodye, at the hower of our deathe.

Conſider alſo what a grieuous paine it ſhal then be to a man, when a certayne repreſentation ſhalbe made vnto his mynde foreſhewinge in what caſe his bodie and ſoule ſhalbe after his death. For as towchinge the bodie, he knoweth for certaine alreadie, that though it hath bene heretofore neuerſomuch cherished and honored, yet there ſhall no better prouiſion be made for it, but onelie a hoale ſeuen foote longe, where it ſhall remayne in companie of other dead bodies. But as concerninge the ſoule, he knoweth not certainlie what ſhall becomme of it, nor what lotte ſhall fall vnto it. For although the hope which he hath in the mercie of almightie God maie ſtreng-

III.

Of the payne that is at the houre of our deathe, to conſider what ſhall thou becomme of our bodie and ſoule.

what conſiderations maye mo-

then and comforte him: yet the consideration of his owne sinnes maie dismaie him, and make him afraied: especiallie if he consider with all the greate iustice of almightie God, and the profoundnes of his iudgementes, who vseth oftentimes to crosse his handes, and to alter the lottes of men. The theiffe went vp from the crosse to paradise: and Iudas fell downe from the honorable dignitie of Apostelshippe into hell fier. Manasses also after his so manie abhominations, and wickednes, obteined grace to become repentant: And as yet we knowe not whether Salomon obteined the like for all his vertues. This is one of the greateste griefes, and angwishes, that men are commonlie trowbled withall at the houre of death: to vnderstande, that there is to ensue glorie euerlastinge, and paine euerlastinge, and that then a man is so neare both vnto the one, and to the other, and yet knoweth not whether of these two lottes beinge so farre different as they are, shall fall vnto his share.

He vs at the houer of death both to hope, and feare.

Luc. 23.
Math. 27.
2. Paral. 33.

Of the particulat accounte we must make to almightie God at the houer of our deathe of all our whole lyfe. Arsenius.

After this anguishe there followeth an other no lesse then this: to witt: the particular accompte of all our whole lyfe, which at the verie howre of euerie mans deathe must be made vnto almightie God. This accompt is so dreadfull, that it causeth euen the most stowteste men that are to tremble and qwake for verie feare. It is written of the famous holie father Arsenius, that beinge at the point of death, he beganne to be afraied, whereat his scollers mer-

uayled

uayled and ſaied vnto him: What father are you now afraid of your accompt? Vnto whom he anſwered: yea yea my ſonnes, this feare is no newe thinge in me: for I haue alwaies liued with the ſame. At that time all the ſynnes of a mans former lyfe are repreſented vnto him, lyke a ſquadrone of enemies readie ſett in battayle arraye to aſſaulte him. Then are the greateſt ſinnes and thoſe wherein he hath taken greateſt delight, repreſented moſt liuely vnto him, and are the cauſe of greater feare. Then commeth the yonge virgine to his minde, which he hath dishonored: Then come the maides and howsholde ſeruantes, whom he hath ſolicited and prouoked to lewdnes: Then come the poore folkes whom he hath iniuried and euill entreated: Then come his neighboures whom he hath offended: Then ſhall there crie out againſt him, not the bloode of Abell, but the pretious blood of our Sa- *Geneſ. 4.*
uiour Ieſus Chriſt, which he ſhedde when he gaue ſcandale and offence to his neighbour. And if his cauſe muſt be adiudged accordinge *Exod. 21.*
to the lawe, that ſaieth: Eie, for eie: tooth for tooth: and wounde, for wounde: what ſhall he looke for, that by his euill counſell or lewde example, hath bene the occaſion of the loſſe of a Chriſtian ſoule, if he be iudged by that lawe? O how bitter ſhall the remembrance of the delightes and pleaſures paſt be at that time vnto him, which at other times ſeemed ſo ſweete? Vndowtedly the Wiſeman had verie

Prouerb. 23. good cause to saie: *Looke not vpon the wine when it is redde, and when it sheweth his coullour in the glasse: for although at the time of drinkenge it seeme delectable, yet at the ende it will byte like a serpent, and poison like a cockatrice.* O that men woulde vnderstande, how true a sayinge this is, that we haue here rehearsed! What serpentes stinge is there that doth so prycke and vexe a man, as the dreadfull remembrance of his pleasures past shall doe at the howre of his death? These are the dregges of that poisoned cuppe of the enemye. These be the leauinges of the cuppe of Babilon, that seemeth so gaylie gilted in outwarde apparance.

Ierem. 51. Apoc. 14.

V. How the Catholick Church conforteth & helpeth the sicke person with Sacramentes, and prayers, at his departure out of this worlde.

After this there followeth the Sacrament of Confession, the blessed Sacrament of the Aultar, and last of all the Sacrament of extreme Vnction, which is the last succour, and releefe that our mother the Catholike Churche maie helpe vs withall in that troublesome time. And as well herein, as in the other thinges, thou hast to consider what great greiffe and anguishe of mynde the sycke person shall then abide in callinge to minde his wicked and synfull lyfe: and how gladly he wishethe at that time that he had taken a better waie: and what an austere kinde of lyfe he woulde then determine to leade, if he might haue time to doe the same: and how fayne he woulde then enforce himselfe to call vpon almightie God, and to desier him of helpe and succour. Howbeit the verie paine, greife, and continuall increasinge

ſinge of dis ſyckenes and death will ſcarcely permit him to doe.

VI. Of the pãges of death.

Conſider then alſo thoſe laſt accidentes, and panges of the ſicknes, (which be as it were the meſſingers of death) how fearfull and terrible they be. How at that time the ſicke mans breaſt panteth: his voyce waxeth hoarce: his feete begynne to die: his knees waxe colde, and ſtiffe: his noſtrels ronne out: his eies ſincke into his head: his countenãce looketh pale, and wanne: his tonge faultereth, and is not able to doe his office: finally by reaſon of the haſt of the departure awaye of the ſoule out of the bodie, all his ſenſes are ſore vexed, and troubled, and they doe vtterlie leeſe their force, and vertue.

VII. Of the greate payne & agonie the ſoule abideth at her departure out of the bodie.

But aboue all, the ſoule is then in moſt payne, and ſuffereth greateſt greifes, and troubles. For at that time she is in a verie great conflicte, and agonie: partely for her departure from the bodie: and partely for feare of her dreadfull accompte, which is then to be made. Becauſe she is naturally lothe to leparte from the bodie, and she liketh well her lod ginge, and is in verie great dread to come to her accompt before almightie God.

Now when the ſoule is thus departed out of the fleashe, yet there remayn etwo voiages for thee to make with him: the one, to accompanie the bodie vntill it be layed in his graue, the other, to followe the ſoule vntill her cauſe be determined. And thou haſt to conſider di-

ligentlie what shall become of eache one of theſe two partes.

VIII. Of the funeralles & buryenge of the bodie.

Conſider now in what plight the bodie is after the ſoule hath forſaken it: and what a worthie garment, they prouide to winde it in, and what haſte his friendes and executors doe make to get him quickly rydde awaye out of the howſe. Conſider alſo the funerals, with all the other circumſtances that are wonte to happen therein: The often ringinge of the belles: the goinge about of the belman cryinge vnto the people to praye for his ſoule: the queſtionynge in the ſtreates one of an other, who is dead: the dirges, and dolefull ſeruice of the Churche: the accompanyinge of his corps to the Churche: and mourninge of his wife, children, kynsfolke, ſeruãtes, and friendes for him: and finally all th'other particulars, that are then wont to happen vntill the bodie be laide and lefte in the graue, where it ſhall lye buried vntill it be rayſed agayne by the terrible ſownde of the trompet, at the generall daie of iudgement. And ſuch is the great chaunge and alteration in worldlie affaires that it maie ſo come to paſſe, as a time maie happen, when ſome buildinge maie be made neare vnto thy graue, (be it neuer ſo gaie, and ſumptuous,) and that they maie digge for ſome earthe out of the ſame to make morter for a walle, and ſo ſhall thy ſeelie bodie (beinge now changed into earth) become afterwardes an earthen walle, although it be at this preſent the moſt noble

no ble bodie and moſt delicately cherished of all bodies in the worlde. And how manie bodies of Kinges and Emperors troweſt thou haue come already to this promotion.

Now when thou haſt left the bodie in the graue, goe from thence forthwith and followe after the ſoule: and cõſider what waie it taketh through that newe region: whither it goeth: what shall euerlaſtinglie become of it for euer, and euer: and what iugement it shall haue. Imagin that thou arte now preſent at this iudgemẽt, and that thou ſeeſt all the whole cowrt of heauen to expecte the ende of this ſentence, where the ſoule shal giue a particular accõpte, and be chardged and diſchardged of all that he hath receaued, euen to the valewe of a pinnes poynte, yea, and (as our Sauiour himſelfe affirmeth) of euerie idell worde. There an accompt shalbe required of his life, of his landes, & riches of his howſe holde, & familie: of the inſpiratiõs of almightie God: of the meanes and opportunitie he hath had to leade a vertuous and godlie lyfe: and aboue all, he shalbe ſtreitelie examined what eſtimation he hath made of the moſt pretious bloude of our ſauiour Chriſte: and of the vſe of his Sacramentes. And there shall euerie man be iudged accordinge to the accompt he shall make of the gifres and graces he hath receaued of almightie God.

IX. What becõme of the ſoule, after it is departed out of the bodie,

Eccleſ. 12. verſ. 14.
Iob. 14. 13.
Iob. 31. 14. 23.
Math. 12. 36.
Math. 19. 17.
Rom. 2. 6.
1. Co. 4. 4.
1. Cor. 9. 27.
2. Cor. 5. 10.
Epheſ. 6. 8.
Philip. 2. 12.
Hab. 2. 27.
1. Peter. 4. 18.
2. Pet. 1. 10.
Apoc. 2. 23.
Apoc 14. 7. 13.
Apoc. 22. 12.

THE THIRDE TREATISE,

WHEREIN IS TREATED OF THE *conſideration of death*: *Where the former meditation is declared more at lardge.*

THE conſideration of death is verie profitable for manie purpoſes, and eſpecially for three. Firſt for the obteyninge of true wiſedome: that is, to knowe how a man ought to gouerne, and frame his lyfe. For (as the Philoſophers doe ſaie) in thinges that are ordeined to anie ende, the rule and meaſure whereby to directe them, is to be taken of the ſame ende, and therefore when men doe either builde, or Saile, or doe anie thinge, they haue alwaies their eie fixed vpon the ende which they pretende, and accordinge to the ſame, doe frame and direct all the reſt of their doinges. Now conſideringe that emonge the endes and tearmes of our lyfe, death is one of them (whither we goe all to take our reſt) he that will endeuour to direct his lyfe in good order, let him fixe his eies vpon this marke, and accordinge to the ſame let him diſpoſe and directe all his affaires. Let him conſider how poore, and naked he muſt depart out of this worlde, and what a ſtrait iudgement he muſt paſſe at the howre of his death, and how he ſhall lie in his graue all betroden, and quyte forgotten of all men: and accordinge to this ende let him conſider how

The conſideration of death cauſeth a man to gouerne and frame his life.

how to frame and direct the whole order and course of his lyfe. By this rule a certaine Philosopher gouerned, and directed his lyfe that saied: Naked came I out of my mothers wombe, and naked must I retourne againe to my graue: To what purpose then shoulde I lose my time, in purchasinge and heapinge together landes, and riches, seing nakednes shalbe my ende. For want of consideration of this our ende doe growe all our errours, and deceites. Hereof commeth our presumption, our pride, our couetousnes, our pleasures, our nicenes, and delicatenes, and the vaine castelles and towres of winde, which we builde vpon sande. For if we wouldè consider, in what case we shalbe after a fewe daies whan we are once lodged in that poore selie cottage of our graue, we shoulde be more humble, and more temperat in our lyfe. How cowlde he possiblye haue anie sparcke of presumption, that woulde consider, that he shalbe there dust, and ashes? How cowlde he finde in his harte to make a God of his belly, that woulde consider that he shall become there wormes meate? Who coulde euer be perswaded to occupie his brayne in such loftie and phantasticall thoughtes, and deuices, if he did but cōsider and wayghe how fraile and weake the foundation is, where vpon all his fonde designementes are grownded? Who woulde endaunger the losse and destruction of himselfe, in seekinge for riches both by lande, and Sea, if he considered that at his

Iob. 2.

For wante of consideration of our death doe growe all our fonde errours and deceites.

death he shoulde carie no more with him, but a poore windinge sheete? To conclude, all the workes of our lyfe woulde be dewlie corrected and framed in good order, if we woulde measure and square them out by this rule.

The lyfe of a wise mā, is a contynuall thinkinge of deathe.

For this cause the Philosophers saied, that the lyfe of a Wiseman, was nothinge els but onely a continuall cogitation and thinkinge of death: forsomuch as this consideration teacheth a mā what thinge is somewhat, and what is nothinge, what he ought to followe, and what to eschewe, according to the ende whereunto he must certaynelye arriue. It is written of those Philosophers called Brackmanni, that they were so much geuen to thinke vpon their ende, that they had their graues alwaies open before the gates of their howses, to the intent that both at their entrie and goinge forth by them, they might alwaies be mindefull of this iourney and passage of death.

Ierem. 18. Almightie God saied vnto the Prophet Ieremie, that he shoulde goe downe into a howse where earth was wroughte, for that he woulde there speake with him. Almightie God coulde haue spokē with his Prophet in anie other place, but he chose to speake with him in that place, to geue vs to vnderstande, that the howse of earthe (which is our graue) is the schoole of true wisedome, where almightie God is wonte to teach those that be his. There he teacheth thē howgreat is the vanitie of this worlde. There he sheweth vnto thē the miserie of our fleashe, &

the

the shortnes of this lyfe. And aboue al, there he teacheth them to knowe themselues, which is one of the moste highest pointes of Philosophie that maie be learned. Wherefore (ô thou man) disced downe with thy spirite into this howse, and there shalt thou see, who thou art: whereof thou art come: where thou shalt rest: and wherein the bewtie of thy fleashe and glorie of this worlde do ende: so shalt thou learne to despise all those thinges, that the worlde hath in reuerence for wante of dewe knowledge how to consider it. Because the world considereth no more but onely the paynted face of Iezabel, that shyned verie bewtifully and gaylie at the windowe: It considereth not the miserable extreme partes of her, which after that her bodie was deuoured with dogges, almightie God woulde haue to remaine whole, that thereby we might see, that the worlde is an other maner of thinge in deede than it appeareth in outwarde shewe, and that we shoulde in such wise consider the face of it, as to be mindefull also of the extreme greifes, and sorrowes, wherein the glorie of it endeth.

To knowe a mans selfe, is one of the hieghest pointes of philosophie.

4. Reg. 9. 3. Reg. 21.

Secondlye, this consideration is a great helpe to cause vs to eschewe and forsake sinne, accordinge as Ecclesiasticus witnesseth, sayeinge: *Remember the last ende and thou shalt neuer sinne.* It is a great matter not to sinne, and a great remedie also for the same is for a man to remember that he must die. S. Iohn Climacus writeth of a certaine monke, that beinge sore

Eccles. 7.

S. Iohn Climacus.

tempted with the bewtie of a woman, whom he had ſeene abroade in the worlde, and vnderſtandinge that she was deade, went to the graue where she was buried, and rubbed a napkin in the ſtinkinge bodie of the dead woman. And he vſed alwaies afterwardes whēſoeuer the deuill troubled him with anie euill thought of her to take the ſtinkinge napkin, and to put is to his noſe, and ſaie to him ſelfe: Beholde here thou miſerable wretche the thinge thou loueſt, and beholde here, what ende the delightes and beawties of the worlde haue. This was a great remedie to ouercome this ſynne. And the deepe conſideration of death is of no leſſe importance than it, as S. Gregorie ſaieth:

S. Gregorie.

There is nothinge that doth ſo mortifie the appetites of this our peruerſe fleash, as to conſider in what plight the ſame shalbe after it is deade.

The ſame holie father rehearſeth a like ſtorie of an other monke, who hauinge his table readie prouided to goe to dinner, to eate ſomewhat for the refreſshinge of his weake and wearie bodie, chaunced ſodenly to haue a remembrance of death, which cogitation (euen as though it had bene a conſtable or other lyke officer there readie to attache him) put him in ſuch a terrour, and feare, that it cauſed him to refraine from his meate. Conſider therefore how much the remembrance of the dreadfull accōpte that we muſt make at the houre of our deathe, is able to worke in the harte of a iuſt man, ſeinge it cauſed this holie monke to abſtaine

ſtaine from a thinge that is ſo lawfull and neceſſarie to be done.

Certainlie this is one of the moſt wonderfull thinges in all the worlde, that men knowinge ſo aſſuredlie, that at the verie howre of their death, a particular accompt shalbe required of them of all their whole life, yea and of euerie idell worde, will notwithſtandinge ronne headlonge with ſuch facilitie into ſinne. If a waiefaringe man, hauinge but one farthinge in his purſe, shoulde enter into an inne, and placinge him ſelfe downe at the table, shoulde require of the hoſt to bringe in Partridges, Capons, Pheſauntes, and all other delicates, that maie be founde in the howſe, and shoulde ſuppe with verie great pleaſure, and contentation, neuer remembringe that at the laſt there muſt come a time of accõpt: who woulde not take this fellowe, either for a ieſter, or for a verie foole? Now what greater folie or madnes can be deuiſed, than for men to geue them ſelues ſo looſelye to all kindes of vices, and to ſleepe ſo ſowndlie in them, without euer remembringe, that shortly after at their departinge out of their Inne, there shall be required of them a verie ſtrayt and particular accompt of all their diſſolute and wicked lyfe?

Matth. 12. 36. Hebr. 9. 27. 1. Pet. 4. 18. Apoc. 14. 7. 13.

Wherefore it is verelye to be thought, that the diuell labourethe all he can to make vs vtterlie to neglecte and forgette the remẽbrance of our accompte, that we muſt make at the ve-

The diuell laboureth all he can to make vs

neglecte and forgette the accompte we muste make of all our whole lyfe at the hower of our deathe.

rie hower of our deathe, becauſe he knoweth full well, what great proffit and commoditie woulde ariſe vnto vs by the continuall remembrance of the ſame. For otherwiſe how were it poſſible, that men shoulde forget a thinge that is ſo terrible, and fearefull, yea ſuch a thinge as they knowe moſt aſſuredly will come, and ſteale verie shortelie vpon them at their owne howſes. If we haue but the leaſt doubte or ſuſpition in the worlde of loſynge a litle worldly riches, or of ſome other like thinge, it maketh vs oftentimes very carefull, & watchfull, and cauſeth vs to loſe both our ſleepe, and our health. How happeneth it then, that the remembrance of death which aſwell to the bodie, as to the ſoule, is the moſt horrible and dreadfull thinge that maie come vnto vs, cauſeth vs not to be likewiſe verie carefull and watchfull in makinge prouiſion beforehande for the cōminge of it? Suerlie it ſeemeth vnto me a thinge verie much to be merualed at, that men shoulde be ſo carefull as they be in tryfles, and matters of ſmalle importance, and liue ſo negligently, and without all care in thinges that are of ſo greate importance vnto them, as is their euerlaſtinge ſaluation or damnation.

The conſideration of our deathe prouoketh vs not one-

Thirdly, this conſideration of our death is a great helpe not onely to prouoke vs to liue a good lyfe, (as it hath bene ſaiede,) but beſides that to die well. In thinges that be harde, and difficult, foreſighte and preparation beforehande

hande is a very great helpe to bringe them well to paſſe. Now ſo great a leape as is the leape of death, (which reacheth from this lyfe to the euerlaſtinge lyfe to come) can not well be leaped vnles we make a great courſe, and fetche a longe race to ronne the ſame. No great thinge can be well and perfitlie done at the firſt time. Seinge therefore it is ſo great a matter to die, and ſo neceſſarie to die well, it shalbe verie expedient for vs to die oftentimes in our life, that we maie die well at the verie time of our death. The ſouldiors that be appoynted to fight, doe firſt practice themſelues in ſuch feates, and exerciſes, as whereby they maie learne in time of peace, what they muſt doe in time of warre. The horſe alſo that muſt ronne at the Tilte, trauerſeth all the grownde before, and trieth all the ſteppes thereof, that at ſuche time as he cõmeth to make his cowerſe, he be not founde newe and ſtraunge in doyinge his feate. Wherefore ſith we all muſt needes ronne this cowerſe (forſomuch as there is no man aliue but muſt die,) conſideringe alſo that the waie is ſo obſcure and ſtonie (as all men knowe,) and the daunger ſo great that whoſoeuer falleth shalbe tombled downe headlonge into the bottomles pit of hell fyer, it shalbe requiſite that we doe now tread diligentelie beforehand all this waie, and conſider particularlie all the ſteppes and places thereof one by one, forſomuch as in euerie one of them there is much to be conſidered.

lie to liue a good lyfe, but alſo to dye well.

And let vs not thinke it enoughe to conſider onely what paſſeth outwardelye aboute the ſicke mans bedde, but let vs endeuour much more to vnderſtande what paſſeth inwardlie within his harte.

Of the vncertaintie of the howre of death: And what a greife it is at that tyme to departe from all thinges of this lyfe.

§. 1.

TO beginne now euen from the beginninge of this conflicte: Conſider how when death ſhall come vpon thee, it will come at ſuch a time, as when thou thinkeſt thy ſelfe in moſt ſafetie, and ſuſpecteſt leaſt of the comminge thereof, as we ſee by experience it is wont to happen vnto manie. *The daie of our Lorde* (ſaith the Apoſtle) *ſhall come like a thieffe*: Which watcheth alwaies to come at ſuch times, as men are moſt careles, and thinke themſelues in moſt ſafetie, that it maie take vs vpon a ſodeine at vnwares. And ſo we ſee it happeneth moſt often, that euen at that time when men doe leaſt thinke to dye, and when they are leaſt mindfull of their departure out of this lyfe, yea when they caſt their accomptes before hande to make great purchaſes, and buildinges, and to fet vpon great enterpriſes of many daies, and yeares, then cōmeth death ſodenly vpon them, and diſapoin-

Death ſtealeth vpon vs at ſuch a tyme as we thincke leaſt of it. *1. Theſſ. 5. 2.*

teth

teth them of all their vaine hopes, and deſignementes, and vtterly ouerthroweth all their fonde imaginations and buildinges, which they made in the aier. And ſo is that ſayenge fulfilled of the holie kinge. *My lyfe* (ſayeth he) *was cut of like as the weauer cutteth of his thread: while I was as yet in the beginning he cut me of: from morninge to eueninge thou wilt make an ende of me.* Eſa. 38.

The firſt ſtroke wherewith death is wont to ſtrike, is the feare of death. Suerlie this is a very great anguishe vnto him that is in loue with his lyfe: and this forewarninge is ſuch a great greife vnto a mã, that oftẽtimes his carnall friẽdes doe vſe to diſſemble it, and will not haue the ſicke man to beleue it, leaſt it shoulde vexe and diſquiet him: and this they will doe ſometimes although it be to the preiudice and deſtruction of his miſerable ſoule. Kinge Saule had a verie ſtowte and valiant courage: but after that the shadowe of Samuell appeared vnto him, and had tolde him, that he shoulde die in the battell, addinge moreouer theiſe wordes: *To morrowe both thou and thy ſonnes shalbe here with me*: The feare and terror which he conceaued at theſe tidinges was ſo great, that at that very inſtant he loſt all hisforce and courage, and fell downe to the grounde as a dead man. Now what a greife will it be to a man, that is in loue with this life, when ſuch lyke newes shalbe ſignified vnto him; For immediatly vpon this denuntiation, there shalbe repreſented vnto him his departure and perpe- 1. Reg. 28.

The firſt ſtroke of death is the feare of deathe.

tual bannishment from this worlde, and from all thinges that be in the ſame. Then ſhall he ſee that his howre is now come, and that the dawninge of that dreadfull daye appeareth now at his howſe, wherein he ſhall departe from all thinges that he hath loued in this lyfe. His bodie ſhall die but once, but his harte ſhall die as often as he ſhall remember the loſſe of all thoſe thinges whereunto it beareth loue and affection. Forſomuch as death ſhall put the knife betwene him, and them all, and make an euerlaſtinge diuiſion. The deeper rootes the toothe hath in the iawe, the greater greife it cauſeth at what tyme it is plucked out, Now the harte of a wicked man beinge ſo faſt rooted in the loue of the thinges of this lyfe, it cannot be, but that it muſt needes be a very great greife vnto him, when he ſeeth that howre is now come wherein he muſt depart from thē all. At that time thoſe thinges whereunto he beareth moſt affection ſhall wounde his hart moſt greiuouſly: and that thinge which was wont to be a comfort vnto him in his trouble, ſhalbe then a moſt cruell torment in vexinge him. S. Auguſtine declareth that at what time he determined to ſeperat him ſelfe from the worlde, and from all the pleaſures and delightes thereof, it ſeemed vnto him that they all repreſented themſelues liuely vnto him, and ſaied: What wilt thou leaue vs for euer? and wilt thou neuer haue any more to doe with vs? Conſider now then with thy ſelfe,

The more we be in loue with worldelie thinges, the more griefe it wilbe vnto vs, to departe from them at the howre of our deathe.

S. Auguſtine.

ſe, what agreife it wilbe to a carnall harte, when thoſe thinges that he hath moſt loued, doe repreſent themſelues at that hower vnto him,& when he ſeeth that he shalbe ſpoyled of them all in ſuch wiſe, that he shalbe enforced to ſaie. Now shall this worlde haue no more to doe with me, neither this aier, nor this ſonne, nor this element. Now shall I haue no longer conuerſation and comfort of my children,my wife, my howſe, my landes, my goodes, my pleaſures, and delightes. Of all thinges I am now left naked, and bare. Now will death ſpoile me of them all. Now is my olde age at an ende: now is the nombet of my daies fulfilled:now shall I die vnto all maner of thinges, and they all vnto me. Wherefore ô thou worlde, I bid thee farrewell:yee my landes,my goodes,and riches, I bid you farewell: my friẽdes, my acquaintance, my kinsfolke, my deare wife, and my louinge children, I bid you all farewell. For now shall we neuer ſee one an other anie more in this mortall fleash.

There is yet an other ſeparation after this more terrible and dreadfull then this is:to witt: betwene the ſoule, and the bodie, which haue kept cõpanie ſo longe time togeather, and haue bene ſuch hartie friendes.The deuill had ſpoyled the holie man Iob of all maner of thinges ſauinge onely of his lyfe, and it ſeemed vnto him, that in compariſon of the ſpoile thereof, all the reſt were of none accompt:and therefore he ſaied: *Skinne for skinne, and all that a man*

hath he will geue for his lyfe. This is the thinge
Iob. 2. 4. that naturally is moſt loued, and the ſeparation whereof cauſeth moſt greife. If the ſeparation of one waifaringe man from an other, when they haue trauayled in iourney together anie time, doe cauſe ſuch greife and ſolitarines: what a griefe ſhall it be, when two ſuch entier friendes, and companions, as the ſoule, and the bodie haue bene, are ſeperated the one from the other, which haue traueyled together from their mothers wombe vntill that verie houre, and haue had ſo manie knottes, and bondes of friendshippe betwene them? What a greife will it be when the ſpirite ſhall ſaie vnto the fleash. I muſt now remaine all alone without thee. And the fleash ſhall likewiſe make anſwere vnto the ſpirite, ſayeinge: and in what caſe then ſhall I be without thee, ſeinge all the beinge I haue, I haue receiued of thee?

Of the horror and lothſomenes of our Graue.

§. II.

AFTER this it commeth naturally to a mans minde to thinke what ſhall become of his bodie, when his ſoule is departed out of it. And in thinkinge hereupon, he ſeeth that the beſt happe his bodie maie haue, can be no better than to be laide in a little graue of earthe. The baſenes

of

of which conditiō maketh him to be as it were aſtonnied. For cōſidering on the one ſide what great eſtimation he hath made of his bodie in tymes paſt, and ſeinge on the other ſide what a baſe and vyle place that is, wherein it muſt now be laide, he cannot but wonder excedinglie at it. He conſidereth and waygheth with himſelfe, that the lodginge which they will prepare for him in the earth, shalbe ſtrait, and narrowe, that it shalbe alſo obſcure, ſtinkinge, full of wormes, maggottes, bones and dead mens skulles, and withall ſo horrible, that it shalbe verie irckſome to thē that be aliue onely to looke vpon it. And when he ſeeth that his bodie which he was wont to make ſo much of, his bellie which he eſteimed for his God, his mowth for whoſe delightes the lande and ſea coulde ſcarſelie ſerue, and his fleash for which golde and ſilke was wont to be wouen with great curioſitie, and a ſoft bed prepared to laie it in, muſt now be laide in ſuch a filthie and miſerable donghill, where it shalbe troden vpon, & eaten with fowle wormes, and maggottes, and within fewe daies be of as owglie a forme, as a dead Carrion that lyeth in the feildes, inſomuch that the waiefaringe man will ſtoppe his noſe, and ronne awaie in great haſt to auoid the ſtinkinge ſauour of it: when (I ſaie) he conſidereth all this, and ſeeth that in ſteede of his ſoft bed, he muſt lie there vpon the harde grownde: & in ſteede of his pretious and gorgious apparell he muſt haue there but

onely a ſeely poore windinge sheete, and in ſteede of his ſweete odoriferous parfumes and muskes, filthie rottonnes and horrible ſtenches, and in ſteede of his multitude of delicate dishes, and waitinge ſeruinge men, he muſt haue there ſuch an infinite nomber of crawling wormes, and fylthie maggottes feedinge vpon him, he cannot chooſe (if he haue anie ſenſe or Iudgment remaininge in him) but merueill to ſee vnto how baſe a condition ſuch a noble creature is now come, and to conſider with whom he muſt now keepe companie there, euē fellowe, and fellowe like, who in his life tyme had no fellowe, nor equal. It is not the part of wiſe men to wonder at thinges: and the cuſtomable ſeeinge of thinges euerie daie, taketh awaye from them (be they neuer ſo greate) all admiration and wounder. And yet all this notwithſtandinge, the great Wiſeman wondered at this miſerie (though it be a matter whereof we haue dailie experience) when he ſaide: *Eccleſ. 2. 3.* If man and beaſt doe die both after one ſort, what auaileth me that I haue trauailed ſo much in ſeekinge for wiſedome? If it were ſo, that the bodie in this ſeparation shoulde ende in ſome thinge that were of anie price or proffit, it woulde be ſome kinde of comfort vnto vs. But this is a thinge to be wondered at, that ſo excellent a creature shall ende in the moſt dishonorable and lothſome thinge in the worlde. This is that great miſerie whereat the holie *Iob. 14.* man Iob wondered (and ſuerlie not without

good cauſe) when he ſaide? The tree after it is cut, hath hope to reuiue, and ſpringe againe, and if the roote of it doe rott in the grownde, and the ſtocke be dead in the earth, yet with the freshenes of water it ſpringeth againe, and bringeth forth leaues, as if it were newlie planted. But man after he is once dead, withered, and conſumed, what is become of him? Great (vndowtedlie) was the tribute that was laide vpon the children of Adam for ſinne. And the euerlaſtinge Iudge vnderſtode verie well, what penance he gaue vnto man, when he ſaide: *Thou art duſt, and into duſt thou ſhalt re-* Geneſ. 4
tourne againe.

Of the great feare and dowte the ſoule hath at the hower of deathe, what ſhall happen vnto it after it is departed out of the bodie.

§. III.

HOWBEIT this is not the greateſt cauſe of feare, that a man hath at the hower of his death, but there is yet one farre greater, and that is, when the ſoule caſteth her eies further, and beginneth to thinke vpon the daungers of the life to come, and imagineth what ſhall become of her hereafter. For this is now as it were to depart from the hauen moweth, and to launche into the mayne Sea, where none other thinge

is to be ſeene on what ſide ſo euer ye looke, but onely heauen, and the water, the which is woũre to be occaſion of greater feare in ſuch as are but newe Seamen. For when a man conſidereth that eternitie of worldes, which followeth after death: and withall caſteth his eie into that newe & ſtraũge region, which was neuer knowen nor traueyled by anie man aliue, where he muſt now beginne to take his iourney, whé he conſidereth alſo the euerlaſtinge glorie or paine which there muſt fall to his lotte, and
Eccleſ. 11. ſeeth that whereſoeuer the tree falleth, there it ſhall remaine for euermore, and knoweth not on which of the two ſides he ſhal falle, whé he conſidereth (I ſaie) all theſe thinges, he cannot but be in a verie greate feare, and trouble of minde. We reade that when Ben-
4. Reg. 8. adad kinge of Siria was ſicke, he was in ſo great anguiſhe and greife of minde, for that he knewe not whether he ſhould die of that ſicknes or not, that he ſent the generall of his armie with fowertie Camels loden with treaſure vnto the Prophet Elizeus, requeſtinge him with wordes of great humilitie, to rid him out of that perplexitie he was in, and to put him out of all dowt, whether he ſhoulde recouer of that ſicknes, or not. Now if the loue of ſo ſhort a lyfe as this is, be able to cauſe a man to be in ſuch a greate care and penſiuenes, how great care will a Wiſeman take, when he perceiueth him ſelfe to be in ſuch a caſe, as that he maie trulie ſaie, that within two howres he

shall haue one of theſe two lottes: to witt, either lyfe euerlaſtinge, or death euerlaſtinge, and that he knoweth not certainlie whether of theiſe two shall come vnto him? What martirdome maie be compared to ſuch a painfull angwishe and greife as this is? Put the caſe now that a kinge were taken priſoner emonge the Turckes, and when his Embaſſadours shoulde come to raunſome him, the Turckes woulde propounde, that the matter shoulde be determined by caſtinge of lottes, and that if he happened to haue a good lotte, he shoulde be raunſomed, and goe home with his Embaſſadours to his kingdome, but if contrariewiſe, that thē immediatly he should be throwē into a great fyerie furnace, which were there prepared burninge and flaminge before him. Tell me I praie thee, at the time when they shoulde be caſtinge the lottes, and puttinge their hande into the veſſell to take them out, and all the worlde in great expectation, waitinge what shoulde be the ende thereof, and the kinge him ſelfe ſtandinge there preſent, beholdinge the doutfull happe that muſt be alotted vnto him: in what a dolefull caſe (thinkeſt thou) woulde he then be? How troubled? How fearfull? How quakinge and tremblinge? And how readie to promiſe and vowe vnto almightie God all he cowlde poſſiblye doe, to be quite ridde out of that terrible angwishe? Now what is all this (be it neuer ſo great) but as it were a shadowe, if it be compared with this daunger

that we ſpeake of? How farre greater is the kingdome that we ſeeke? How farre greater is the fierye furnace that we doe feare? How farre more greiuouſe is the perplexitie & doutefulnes of this matter, thā of the other? For on the one ſide, the angels shalbe there expectinge for vs, to carrie vs to the kingedome of heauen, and on th'other ſide the deuills, to caſt vs into the horrible furnace of hell fier, and no man knoweth whether of theſe two lottes shall happen vnto him, which shalbe determined eyther the one waye or the other, within the ſpace of one houre after his death. Conſider therefore in what a heauie plight thy harte shalbe at this laſt inſtant: how fearfull, how humble, how abaſed before the face of him, who onelie cā deliuer thee out of this daūger. Suerlie I am of this opinion, that there is no tonge in the worlde able to declare this matter as it is indeede.

How we come to vnderſtande hereby the errours and blindnes of our lyfe paſt.

§. IIII.

AFTER this anguishe there followeth yet an other as great as it, (namelye in ſuch perſons as haue liued a wicked and diſſolute lyfe) which is, to come ſo late to thinke vpō the accōpt they haue then forthwith to make of all the diſorder, and

and offences of their former lyfe. O how wō-derfullie shall the wicked be confounded at that time, when the griefe of their paine shall cauſe them to open their eies, which hereto-fore the delight and pleaſure of ſinne held clo-ſed vp: inſomuch as they shall then clearlie perceiue what falſe goddes thoſe were which they haue ſerued, and how deceitfull thoſe ri-ches were which they haue ſo greidelie gaped after, and how by followinge that waie, whe-reby they thought to haue fownde reſt, they finde in concluſion their vtter ruin and deſtru-ction. The ſeruantes of the kinge of Siria came to apprehende the Prophet Heliſeus, and when almightie God had ſtricken them all blinde by meanes of the praier of the Prophet, the Pro-phet ſaid vnto them: *Come goe with me, and I will shewe you him whom you ſeeke.* And when he had thus ſaid, he caried them with him vnto Samaria, and brought them into the market place of the cittie, in the middes of al their ene-mies. And then made his praier againe, and ſai-de. *O Lorde open the eies of theſe miſerable men, that they maie ſee where they are.* Now tell me I praie thee, whan thoſe men opened their eies, and ſa-we whither they were come, (beleuinge cer-tainlie before, that they went to finde the par-tye they ſought for,) how amaſed and ashamed were they when they ſawe how fowlie they were deceiued. Now what thinge in the world coulde make a more liuely reſemblance of the proceſſe and deceites of our lyfe? We all doe

At the ho-uer of dey-the it is a great greiſe to a ſicke man if he haue liued licen-tiouſlie, that he thinketh ſo late vpō his accom-pre.

4. Reg. 6.

walke here in this worlde by the waie of our appetites, and desires. Some seeke after golde: others to purchace lãdes: others to make great buildinges: others seeke for pleasures, and delightes: others for offices, and dignities: and each one is fullie perswaded, that he taketh the best and wisest waie to obtein the thinge he disiereth. But when the terrible presence of death, and the daunger of our accompt discouereth the vanitie of our hopes, then findinge our selues to be in arrerages for our accompt, we shall clearlie perceiue how fowlie we haue beue deceiued: and we shall see that by followinge that waie, whereby we thought to haue founde quietnes, and rest, we finde our perdition. O what miserable men are we? How blindly doe we now wander vp and downe in the worlde? What eies shall we then haue? How shall our iudgement be then altered? How farre different shall it be from that it was before? Then shall we playnelie see how all the thinges of this worlde are miserable, her goodes false, her waies crooked, her hopes vaine, her promises lyinge, her pleasures bitter, her glorie shorte, and vaine: Then shall we perceiue (though to late) how her riches were thornes, and her delightes poyson. To be short, then shall we see how our eies haue bene closed vp, and that we neuer knewe whither we went: & at the ende of our iourney we shall finde our selues in the streites of Samaria, and in the snare of the iudgement of almightie God, and com-

compaſſed about with all our enemies, to witt: the diuells and our ſinnes. O how ſhall the wicked be confounded at that howre, & how fowly ſhall they ſee thē ſelues beguiled! How truelie maye euerie one of them ſaie at that tyme: O miſerable wretch that I am, what other commoditie haue I now by all my pleaſures paſt, but onely that I haue prouoked at this dreadfull howre the indignation of the iudge againſt me, who muſt geue ſentence vpon me? Now my pleaſures are all ended, and gone, and there remaineth of them neither relique nor memorie to comfort me withall, no more than if they neuer had bene: yea contrariewiſe they remaine as thornes that lye prickinge all about my harte, they make my cauſe doutfull, they torment my wofull ſoule now preſently, and peraduenture ſhall torment it euerlaſtinglie for euer and euer. This is the fruit that I haue gathered of my diſſolute and wanton lyfe, and of all my carnall delightes: This is the ſettinge of my teeth on edge, that my gluttonies paſt doe cauſe me now to haue. My pleaſures and delightes haue now forſaken me: They are quite gone awaie, & will neuer retourne againe: yea perhapps in ſteede of pleaſures that cō-tinued but a momente, there are prepared for me euerlaſtinge horrible tormentes in hell fier. Now what blindnes can be greater than this? How much better had it bene for me neuer to haue bene borne, than to haue offended him, of whoſe helpe and fauour I haue at this

preſente ſo great neede? How much better had it bene for me, that the earth had opened, and ſwalowed me vp, before I had once thought to offend him? O vnfortunat daie! O curſed howre, wherein I offended thee ô Lorde! Why did I not conſider beforehande of this dreadfull howre? Why was I not ſooner mindfull of this terrible iudgement? How were mine eies blynded with ſo ſmalle a glimſe? Is this the waie that I tooke to be ſo certaine and ſure? Is this the ende that all the honours of the worlde come vnto? What are all thoſe thinges which I haue ſo greatlie eſteemed heretofore of ſo litle accompte at this preſente?

Of the terrour of the deadfull accompt we muſt make at the howere of our death vnto almightie God of all our lyfe paſt.

§. v.

AFTER this griefe there followeth alſo an other as great as this: which is, the feare of the accompt that ſhall then be required of vs.

This is one of the greateſt troubles, and greifes, we ſhall haue at that time. For beſides this that it is ſo terrible a matter to enter into iudgemẽt with almightie God, the very deuils alſo, and fyendes of hell will increaſe this feare at that howre, which before they were wont to extenuate, and diminiſhe vnto vs, with the hope and coulour of Gods mercie. Then will they

put

put vs in minde of the greatnes and profoundenes of the iudgementes of almightie God, and of his iuſtice, which they will then shewe to be ſo great, that he pardoned not his owne onely Sonne for the ſinnes of others. *If this then be done in greene woode, what shalbe done* (ſaie they) *in drye woode?* Then the wicked man shall beginne to tremble, and qwake for feare, and ſaie to him ſelfe. O miſerable wretche that I am! If that be true, which al the ſcripture reporteth, to wit, that almightie God will geue to euerie one according to his workes, what maie I hope to receiue at his handes, that haue done ſo manie wicked workes? If the Goſpell ſaie, That the tree shalbe iudged accordinge to the frute that it yeldeth? What iudgement maie I looke for, that haue brought forthe ſo manie wicked fruites? If it be true, which the Prophet ſaieth: That none shall aſcend vp to the hill of God, vnles he haue innocent handes, and an vndefiled harte: whither shall I then goe, that haue had ſuch wicked handes, and ſuch a filthie harte? If the ſayeinge of the Wiſeman be true: That whoſoeuer shutteth his eares and will not heare the lawe, shall crie, and not be hearde: what maie I looke for, that haue had mine eares shutt againſt almightie God, and yet haue had them ſo open to harken after lies, and vanities of the worlde? Wherefore (ô my omnipotent God) with what face shall I now appeare before thee, and deſire thee to geue eare vnto me, ſeinge thou haſt ſo often

Luc. 23.
Math. 6. verſ. 27. Rom. 2. 6. 2. Cor. 5. 10.
Math. 3. 10.
Math. 7. 19.
Pſal. 23. 3. 4.
Prou. 28. 9.

times called me, and I woulde geue no eare vnto thee? How can I requeſt thee to receiue me into thy howſe, ſeinge thou haſt ſo often times called at my howſe, and I haue shutt my gates againſt thee? How shall I finde thee now at the time of my neede, ſeinge thou haſt had ſo oftentimes neede of me in thy poore and impotent members, and haſt not founde me? By what title or right maie I requeſt thee now at the ende of my iourney to graunt me heauē, ſeinge I haue ſpente all my lyfe time in the ſeruice of the deuill thine enemie? O how iuſtly maieſt thou then (ô Lorde) ſaie vnto me: Thou had ſerued the worlde and the deuill, get thee therefore vnto them, and let them geue thee thy hyre. The like anſwere made the Prophet Heliſeus to kinge Ioram the ſonne of Achab. Who when he had ſpente and emploied all his lyfe in the ſeruice and worshippinge of Idols, and came in the time of his neceſſitie to the Prophet of God, requeſtinge him of helpe and remedie, the holie Prophet anſwered and ſaide: O kinge Ioram, what haſt thou to doe with me? Get thee hence to the Prophettes of thy father, and mother, and deſier them to helpe thee at this tyme. O how manie of vs doe followe this wicked kinge both in our lyfe, and death? In our lyfe we ſerue the worlde, and at the point of death we calle vpon almightie God. What anſwere maie we looke to haue at that dreadfull howre, but euen the ſame that he hath alreadie geuen in the like caſe? Which

4. Reg. 3. 13.

Whē ſoeuer a ſynner earneſtlie repenteth, and cōuerteth trewlie vnto God he will forgeue and receiue him:

is: what haſt thou to doe with me, ſith thou diddeſt neuer ſeruice vnto me? Get thee hence to thy counſellors whom thou haſt folowed, and to thy idols whom thou haſt loued, ſerued and adored, and ſpeake vnto them to geue thee thy wages for thy ſeruice.

When yee ſhall crie (ſaieth almightie God by his Prophet Eſaie) *let them that yee haue gathered together deliuer you, but the winde ſhall take them all awaie.*

At this time the ſicke man beginneth to wiſhe, that he might haue ſome ſpace to doe penance for his former wicked lyfe. And he thinketh then with himſelfe that if he might obteyne it, ô how he woulde faſt, and praie, & doe great worckes of mercie: Yea he woulde not contente him ſelfe with euerie common kinde of penãce, but woulde liue the moſt ſtraite, and auſtere kinde of lyfe of all men in the worlde. But alas, when he perceiueth by the encreaſinge of his ſicknes, that his requeſt will not be graũted: and calleth to minde what time opportunitie & meanes he hath had to prepare himſelfe for this dreadful howre, & how fõdly he hath ſuffered the ſame to paſſe in vaine, then is he wonderfullie greiued and vexed for this loſſe, and acknowledgeth him ſelfe to be well worthie of ſuch punnishement, for that he woulde not be mindfull beforehande of his dreadfull accompt, but omitted to doe penance for his ſynnes when he had time and ſpace to doe it. O vnto how manie of vs doth it

but fewe ſicke perſons (that haue liued diſſolutelie) doe ſo: but if they recouer their health, doe retorn ordinarielie againe to their former wicked lyfe.

Eſa. 57. 13.

At the howre of our deathe we wiſhe that we had mote time to doe penance for our ſynnes.

happen to be beguiled after this ſorte, ſpẽdinge and conſuminge the time (which almightie God hath geuen vs to doe penance for our ſinnes,) in vanities, and pleaſures, and afterwardes when we ſtande in moſt neede of it, we wante it. And ſo it happeneth vnto vs, as it doth commonlie to the pages, and ſeruitours in the Cowert, who beinge alowed a candle to light them ſelues to bedde, doe ſpende their candle in plaie all the night, and afterwardes are conſtrained to goe to bedde darkelinge.

A verie apt ſimilitude.

Is any man sick amonge you? let him bringe in the priestes of the church, and let them pray ouer him, anoyling him with oyle in the name of our lord. Iac. 5. 14.

OF THE SACRAMENT OF EXtreme Vnction: And of the agonie of death.

§. VI.

NOw approcheth the sicke person to his last ende: & the Catholike Church as a verie louinge & pittiefull mother, beginneth then to helpe her Children with praiers, and Sacramentes, and with all the meanes she

The Catholicke Churche helpethe her childre at the hower of

their deathe with prayers, & Sacramentes.

maie possiblye doe. And becauſe his neceſſitie is ſo great (for at that inſtant it shalbe determined what shall become of him for euer and euer,) greate haſt is made to calle vpon all the Sainctes in heauen, that they all will helpe the ſicke mā in this his great perill & daunger. For what other thinge is the Letanye which then by commandement of the Church is to be ſaied ouer him that is at the poynt of death, but that the Catholicke Churche as a pittifull mother, beinge verie carefull for the daunger of her ſicke childe, knocketh at all the gates of heauen, and cryeth vnto all the Sainctes, deſiringe them to be interceſſors before the diuine maieſtie for the ſaluation of him, that ſtandeth now in ſo great neede of their helpe, at the time of his paſſinge out of this worlde.

The Preiſt then annoyntethe all the ſenſes, and members of the ſicke perſon,

Then the Preiſt out of hande annointeth all the ſenſes and members of the ſicke perſon with the holie Oyle, accordinge as the holie Scripture commaundeth in the Epiſtle of S. Iames. cap. 5. verſ. 14. And deſireth almightie God to pardon the ſicke perſon all that he hath offended by any of his ſenſes. And then ānointinge his eies he ſaieth: *Almightie God by this Vnction and of his diuine mercie pardon thee all the ſinnes that thou haſt committed by meanes of thine eies.* And in this wiſe he annointeth all the other partes of the ſicke perſon. Nowif the miſerable ſinner haue bene diſſolute in his eies, or in his tōge, or in anie other in his bodelie ſenſes: If all his former diſſolute diſoders and wanton pleaſures

ſures be repreſented vnto him at that time, in ſuch ſorte that he ſeeth well what litle fruite he is lyke to finde then by all his former delightes and pleaſures: If he perceiue withall into what a narrowe ſtrait he is brought by meanes of his wicked and licentious life, how can he chooſe but feele an extreme anguish and griefe therewith? What woulde he geue, at that time (trowe yee) that he had neuer lifted vp his eies from the grownde, to beholde anie woman with anie wanton looke, and that he had neuer opened his mowth to ſpeake anie wordes of lyenge, ſlaunder, detraction, or anie other wicked worde?

After this followe the panges and agonie of death, which is ſuerlie the greateſt of all the conflictes we haue in this lyfe. Then is the holie Candle lighted, and his friendes and executors beginne to prouide his wyndinge sheete, and other thinges for his funerals: Then they beginne to ſaie to the ſicke man, that the hower of his departure out of this worlde is now come: and therefore they counſell him to recommende himſelfe vnto almightie God, and to call vpon the holie virgin Marie his bleſſed Mother, who is wonte at that hower to helpe all them that calle vpon her. Then the ſicke man beginneth to heare the woefull cries and pittiefull lamentations of his poore wife, who now preſently beginneth to feele the diſcommodities of her newe widowhode, and ſolitarie lyfe. Then the ſoule of the ſicke man is

Of the agonie of deathe.

readie to departe frō the bodie: and at the time of hir goinge euerie one of his members is ſore grieued and vexed therewith. Then are the cares of the ſoule renewed a freshe. Then is the ſoule in a merueilous great conflict, and agonie, not ſo much for her departure, as for feare of the howere of her dreadfull accompt, approachinge ſo neare vnto her. Then is the time of tremblinge, and quakinge, yea euen of ſuch as be moſt ſtowte, and couragious. The
S. Hilariō. bleſſed holie father Hilarion, as he was paſſinge out of this worlde, beganne to tremble, and feare, and was lothe to die, howbeit the holie man encouraged himſelfe, ſayenge: Goe forth my ſoule: goe foorth out of this bodie: whereof shouldeſt thou be afraid? It is threeſcore and tenne yeares that thou haſt ſerued Chriſt, and art thou yet afraide of death? Now if this holie man were afraide of his paſſing out of this worlde, who ſerued Chriſt ſo manie yeares, what shall he doe, who peraduenture hath offended him ſo manie yeares? Whither shall he goe? Whom shall he call vpon? What counſell shall he take? O that men vnderſtode how greate this perplexitie and anguishe is at this dreadfull howre? Imagin now (I beſeach thee)
Geneſ. 22. in what a dolefull caſe the harte of the Patriarke Iſacke was, when his father held him bounde handes and feete, and had laide him vpon the woode to ſacrifice him, when he ſawe his fathers gliſteringe ſworde ouer his heade, and vnderneth him the flames of fiere burninge,

and

and the ſeruantes that might haue ſuccoured him ſtayinge at the foote of the hill, and he himſelfe bownde handes and feete in ſuch ſort that he cowlde neither flie, nor defende himſelfe, in what plight trowe yee was the harte of this bleſſed yonge man, when he ſawe himſelfe in ſo narrowe a ſtrayte? And ſuerlie in farre greater perplexitie is the ſoule of the wicked man at this dreadfull hower: becauſe he can tourne his eies on no ſyde, where he ſhall not ſee occaſions of great terrour, and feare. If he looke vpwarde, he ſeeth the terrible ſworde of the iuſtice of almightie God threateninge him? If he looke downwarde, he ſeeth the graue opē euer gapinge, and tarienge for him: If he looke within himſelfe, he ſeeth his owne conſcience gnawinge, and bytinge him: If he looke about him, there be Angels, and deuils, on both ſides of him, watchinge and expectinge the ende of the ſentence, whether of them ſhall haue the praie: If he looke backwarde, he ſeeth his doleſull wyfe, his littell yonge children, his poore ſeruantes, his kinsfolke, his friendes, his compānions, his acquaintance, his howſe, his landes, and the goodes of this lyfe to remaine all behinde, and are not able to ſuccoure him in this his great diſtreſſe: forſomuch as he muſt depart all alone out of this lyfe, and they all muſt remaine ſtill here. To conclude; if after all this he take a vewe of him ſelfe, and conſider what he is inwardelie, he ſhalbe wonderfully amaſed, and afraide to ſee himſelfe in ſuch a

In what greate perplexitie the ſoule of the wicked man is at the howre of deathe.

daungerous and terrible ſtate: inſomuch as if it were poſſible, he woulde flie awaie euen from himſelfe. Nowe alas, to depart from the bodie is a thinge intollerable: To continewe ſtill therein is a thinge impoſſible: And to differre his departure anie longer will not be graunted. All the time paſt ſeemeth vnto him but as a blaſt of wynde: and that which is to come appeareth (as it is in deede) infinite. Now what ſhall the miſerable ſoule doe beinge thus compaſſed and enuironned about with ſo manie ſtraites? O how fonde and blynde are the ſonnes of Adam, that wil not prouide in time for this terrible paſſage

HOW

Be thou mindful of my iudgment: for ſo ſhal be thine: to me yeſterday, and to thee to day. Eccleſ. 32. 23.

HOW FILTHIE, AND LOTHſome the bodie is after it is dead: And of the buryinge of it in the grane.

§. VII.

LAſt of all, when this great cõflict is ended, the ſoule is violently taken awaie from the bodie, & departeth from her auncient habitatiõ, the bodie remayninge vtterly

ſpoyled of all the beawtie, and qualities it had.

In what caſe the bodie is, after the ſoule is departed out of it.

Now let vs conſider what lotte each one of theiſe two partes muſt haue. Firſt conſider, in what caſe the bodie is, after the ſoule is departed out of it. What thinge is more eſteemed than the bodie of a prince whiles he is a liue? And what thinge is more contemptible, and more vyle, than the verie ſame bodie when it is dead? Where is then that former pryncely maieſtie become? Where is that royall behauiour, and glorious magnificence? Where is that highe authoritie, and ſoueraintie? Where is that terrour, and feare, at the beholdinge of his preſence? Where is that cappinge, and kneelinge, and ſpeakinge vnto him with ſuch reuerence, and ſubiection? How quicklie is all this gaye pompe vtterly ouerthrowen, and come to nothinge, as if it had bene but a mere dreame, or a plaie on a ſtage, that is diſpatched in an howre?

The richeſt man in this worlde ſhall haue no more with him, of all his gooddes at the hower of his deathe, but onelie a wyndinge sheete.

Then out of hande the wyndinge sheete is prouided, and brought forth, which is the richeſt iewell he maie take with him out of this lyfe. And this is the greateſt recompence that the richeſt man in this worlde ſhall haue of all his goodes at that hower. I wiſhe this pointe were well conſidered by euerie couetous man, and by thoſe that make their money their God, whoſe blindnes and follie the Prophet reprehendeth in theiſe wordes: *Be not afraide when a man waxeth riche, and when thou ſeeſt the glorie of his howſe verie much multiplied,*

Pſal. 48. 17. 18.

and

and increaſed: for when he dieth he ſhall not carie his goodes awaye with him, neither ſhall his glorie goe downe with him.

Then doe they make a hole in the earthe of ſeuen or eight foote longe, (and no longer though it be for Alexander the great, whom the whole worlde coulde not holde) and with that ſmalle rowme onelie muſt his bodie be contente. There they appoint him his howſe for euer. There he taketh vp his perpetuall lodginge vntill the laſt daye of generall Iudgment, in companie with other dead bodies: There the wormes crawle out to geue him his interteinement: To be short, there they let him downe in a poore white sheete, his face beinge couered with a napkin, and his handes and feete faſt bownde: which trewlie needeth not, for he is then ſure enough for breakinge out of priſon, neither ſhall he be able to defende himſelfe againſt anie man. There the earthe receyueth him into her lappe: There the bones of dead men kiſſe, and welcome him: There the duſt of his auncesters embraceth him, and inuite him to that table, and howſe, which is appointed for all men liuinge. And the laſt honour that the worlde can doe vnto him at that time, is to caſt a litle earth vpon him, and to couer him well therewith, that the people maie not feele his ſtinckinge ſauour, & behold de his dishonour. And the greateſt pleaſure that his verie deare and ſpeciall friendes can doe then vnto him (beſides prayinge for his

Of the buriall of the bodye.

ſoule,) is to honour him with caſtinge a handfull of earthe vpon him. And therefore the faithfull people are wont to vſe this ceremonie towardes the dead, that almightie God maye diſpoſe others to doe the ſame vnto them, whē they shalbe in the like caſe. Now what greater confeſſion and acknowledginge of our miſerie can we diuiſe, than to ſee how men doe preuent before hande that they may not want after their death ſo ſmalle a benefite as this is? O greidie couetouſenes of the lyuinge, and great pouertie of the dead! Why shoulde a man deſire and gape after ſo manie thinges for this preſent lyfe, beinge ſo shorte as it is, ſeinge ſo litle will content him at the howre of his death?

Then the graue maker taketh the ſpade, and pykeaxe into his hande, and beginneth to tumble downe bones vpon bones, and to tread downe the earth verie harde vpon him. Inſomuch that the faireſt face in all the worlde, the beſt trimmed, and moſt charily kepte from wynde, and ſonne, shall lye there, and be ſtamped vpon by the rude graue maker, who will not ſticke to laie him on the face, and rappe him on the ſculle, yea and to batter downe his eies and noſe flatte to his face, that they maie lye well and euen with the earth. And the fyne dapperde gentleman who whiles he liued might in no wiſe abide the wynde to blowe vpon him, no nor ſo much as a litle haire or moote to falle vpon his garmentes, but in all haſt

haſt it muſt be bruſshed of with great curioſitie, here they laie and hurle vpon him a dong-hill of filthines, and dirte. And that ſweete mynion gentleman alſo that was wont forſooth to goe perfumed with Amber, and other odoriferous ſmelles, muſt be contented here to lye couered all ouer with earthe, and fowle crawlinge wormes, and maggottes. This is the ende of all the gaie braueries, and of all the pompe, and glorie of the worlde.

In this plight doe all his freindes nowe leaue him, lyenge in that ſtrait lodginge, in that earthe of obliuion, and in that darcke priſon, where he ſhall remanie accompanied with perpetuall ſolitarines vntill the generall daye of Iudgment. O worlde what is become of thy glorie? O yee my howſes, landes, and riches, where is your power? O my wyfe, my children, my freindes, and kinsfolke, where haue yee now left me? How happeneth it, that yee my olde freindes and companions doe ſo quickly forſake me, and leaue me here in the earthe thus ſolitarie alone? How chaunceth it, that the wheele of my ſo great proſperitie and felicitie is ſo quickly ouerturned, and defaced? They that ſawe Quene Iezabell when she was (by the iuſt iudgement of God) eaten with dogges, when they ſawe that there remained nothinge els of her bewtie, but onely her ſculle, and the extreme partes of her feete, and handes, thoſe (I ſaie) that had knowen her before in ſo greate flourishinge and royall

4 Reg. 9.

eſtate, and ſawe her at that time in ſuch a miſerable plight, wonderinge at that ſo great alteration, and chaunge, demaunded, and ſaied: 4. Reg. 9. 37. *Haccine eſt illa Iezabel? Is this that Iezabell?* And as manie as paſſed by that waie, and behelde her thus eaten with dogges, repeted the ſame exclamation, merueylinge at ſo great a chaunge, and ſaied: *Is this that Iezabell?* Is this that great Queene, and Ladie of Iſraël? Is this she that was ſo mightie, that she vſurped and ſeaſed the landes and goodes of her ſubiectes, by sheadinge of their bloude? Is death able to bringe the mightie and puiſſaunte Princes to ſuch a baſe, and miſerable calamitie?

Now therefore my deare brother goe downe I praie thee with thy ſpirit into the graues and Sepulchers of ſuch Princes, and great noble perſonages, as thou haſt either harde of, or knowen in this worlde: and conſider what a horrible and deformed forme of their bodies is there to be ſeene. And thou shalt ſee, that thou haſt good cauſe to make the like exclamation, and to vſe the ſame wordes, and ſaie Is this that Iezabell? Is this that amiable face, which I knewe ſo faire, and liuelie? Are theſe thoſe eies, that were ſo cleare, and brighte to beholde? Is this that pleaſaunt rowlinge tongue, that talked ſo eloquently, and made ſuch goodlie diſcourſes? Is this that fyne and neate bodie, that was ſo trimlie pollished, and adorned? Is this the ende of the maieſtie of Princes

ſcepters,

ſceptets, and roiall crownes? Is this the endo of the glorie of the worlde? O how often times (ſaieth a Wiſe man) hath it bene my chaunce to enter into the ſepulchres of ſome dead bodies, where wonderinge or rather beinge greatlie aſtonied at the ſight that I ſawe, I fixed mine eies aduiſedlie vpon the shape of the dead corps: I ſette the bones in order, I ioyned the handes together, and ſette the lippes in their proper places, and ſpake thus ſecretlie to my ſelfe. Beholde theſe feete, that haue trauayled ſuch crooked pathes, and waies: Theſe handes alſo, that haue committed ſo manie wicked actes: Theſe eies, that haue behelde ſo manie vanities: This mouth, that hath eaten and deuoured ſo manie delicate, and ſuperfluous meates. Beholde this ſculle of his head that hath built ſo manie vaine caſtels, and towers in the aier: This duſt, and filthie skinne for whoſe pleaſure and delight he hath committed ſo many ſinnes, and wickednes: and for which cauſe the ſoule of this bodie doth and ſhall perhappes ſuffer euerlaſtinge horrible tormentes in hell fier. This done, I departed out of that place wholy aſtonied, and amaſed: and meetinge with certain perſons both men, and women, yonge and olde, I behelde them likewiſe, and conſidered, that both they and I shoulde shortelie appeare in the like vglie forme, and ſeeme as vyle, and lothſome to beholde, as thoſe dead bodies are now preſentelie. Wherefore what a fonde wicked wretche am I,

to liue in ſuche wiſe as I doe? To what ende is my purchaſing, and heapinge together of lãdes, and riches, and my building of ſuch ſumptuous howſes, ſeinge I ſhall shortly be here ſo poore and naked? To what ende are my gaie braueries, and gorgious ornamentes in my apparell, and furniture of howſholde ſtuffe: ſeinge I ſhall shortely be here ſo filthie, and lothſome to beholde? To what ende are my delicate diſſhes, my ſugered ſawces, and deyntie fare, ſeinge I ſhall shortely be here, meate for the wormes and maggottes of the earthe?

Of the waie, that the ſoule taketh after it is departed out of the bodie: And of the dreadfull iudgment, and ſentence, that ſhalbe geuen vpon it at that time.

§. VIII.

Note, that there be two iudgemẽtes: one is at the hower of euerie mãs deathe, which is called the particular iudgemente: And the other is at the

LET vs now leaue the bodie lyinge thus buried in the graue, & let vs ſee what waie the ſoule taketh throughe that newe worlde, which is as it were an other hemeſpherie, where it findeth a new heauen, a newe earthe, an other kinde of lyfe, and an other maner of vnderſtandinge, and knowledge. The ſoule then after it is departed out of the bodie entereth into this newe region, where thoſe that be liuinge neuer entered: a place full of feare, and terrour, and of shadowes of death. But now what shall this

this new ſtraunger doe in this ſo ſtraunge countrey, vnleſſe it be ſo, that he hath deſerued in this lyfe to haue the garde and defence of Angells for this time. O my ſowle (ſaieth S. Bernarde) what a terrible daie shall that be, when thou shalt enter all alone into that vnknowen region, where thoſe hellishe monſters that are ſo horrible and vglie to beholde, shall encounter and aſſault thee in the waie? Who will then take thy parte? Who will then defende thee? Who will then deliuer thee from thoſe rampinge lions, which beinge raginge madde for honger, do lie there in waite to deuour thee?

a doomesdaye which shalbe the vniuerſall iudgmente of all mankinde togeather. S. Bernarde.

Vndoubtedlie this is a verie fearfull waie, but the iudgment that shall then ſo ſolemnlie be geuen, is farre more terrible. Who is able to declare, how ſtrait the deciſion of this particular iudgement shalbe? How righteous the iudge? How buſie, and ſolicitous the deuills our accuſers? How fewe interceſſors on our ſyde? What a particuler examination shalbe made of euerie point of our accompte? And what a longe proceſſe shalbe drawen of all our whole lyfe? And as our Sauiour affirmeth: *We muſt then render an accompte of euerie idell worde.* Wherefore, *if the iuſt man* (as S. Peter ſaieth) *shal hardly be ſaued, where shall the ſinner and wicked man shewe them ſelues?* It is a thinge truelie verie worthie to be noted, that whereas a man woulde thinke that thoſe thinges that we haue moſt loued, and for which we haue ta-

At the hower of deathe the ſoule muſt rendre a particular accompte vnto almightie God of all thinges: & then it shalbe iudged what shall become of her for euermore: and this is termed her particular iudgemēt.

Math.12.36. 1.Peter.4.18. ken moſt paines, shoulde moſt helpe vs in this greate diſtres, it falleth our quite contrarie. For they shall not onely not helpe vs, but alſo be an occaſion at that tyme of more paine and griefe vnto vs. The thinge that Abſolo loued, & eſteemed aboue all thinges, was his goodlie heare of his head. And that verie heare almightie God ordeined by his iuſt iudgement to be the cauſe of his death. Now the verie ſame iudgement is prepared for all wicked perſons at that howre: that thoſe thinges that euerie man moſt loued in this lyfe, and for which he committed moſt haynous offences againſt almightie God, the verie ſame thinges shall make his accompt more doutfull, and be occaſion of greater torment vnto him. There shall our children whom we ſought to enriche, not paſſinge whether it were by right or wronge, accuſe vs. There shall the nawghtie harlotte (for whoſe wanton loue we haue broken the lawes and commaundementes of almightie God,) pleade againſt vs. There shall our landes, our goodes, our offices, our dignities, our pleaſures, and delightes, (which were our idolles) be our hangmen, and tormente vs moſt cruellie. There shall almightie God geue iudgement vpon all the gods of Egipt, ordeyninge the matter in ſuch ſorte, that thoſe verie thinges wherein we haue put all our glorie, shall at that tyme be the cauſe of our ruine.

2. Reg. 14. 2. Reg. 18.

The thinges that we loue moſt in this lyfe, shall make our accompte more dowtefull, and be greater greiſe vnto vs at the howre of our deathe.

Now if the ſeueritie of the dreafull ſentence of almightie God be anſwerable to our ſinnes,

nes, who shalbe able to abyde it? One of thoſe auncient holie fathers that liued in the wildernes was wont to ſaie, that of three thinges he liued continually in greate feare. The firſt was, when his ſoule shoulde departe out of his bodie. The ſeconde, when it shoulde be preſented before the iudgment ſeate of almightie God. The thirde, when the ſentence of his cauſe shoulde be geuen and pronounced. But now (which is moſt terrible of all) what if almightie God shall geue this moſt terrible ſentence againſt thee, that thou shalt be damned for euer and euer to the horrible tormentes of hell fier, there to continewe infinite millions of yeares, and worlde without ende? In what a terrible ſtrait shalt thou then be? What ſorrowe? What greife? What anguishe shalt thou then feele? Againe, what ioye, and triumphes, will the deuills thyne enemies make at that tyme? Then shall that ſentence of the Prophet be fulfilled: ſayeinge: *All thine enemies shall open their mouthes vpon thee, they shall laughe thee to ſcorne, and gnashe their teeth at thee, and ſaie: we will deuour him: this is the daie we haue ſo longe looked for, we haue found him, we haue eſpied him.* I. II. III. *Ierem. Lam. 2. verſ. 16.*

But thou ô ſweete Ieſus, *Illuminat the eies of my ſoule* (I beſeeche thee) *that I ſleepe not in death, that myne enemie maie neuer ſaie: I haue preuailed againſt him. Amen.* *Pſalm. 12.*

THVRSDAIE *nighte.*

THIS daie (when thou haſt made the ſigne of the Croſſe, and prepared thy ſelfe hereunto,) thou haſt to meditate vpon the daie of the generall iudgement, that by meanes of this conſideration thoſe two principall effectes maye be ſtirred vp in thy ſoule, which euerie faithfull Chriſtian ought to haue, to wit: the feare of God, and the abhorringe of ſinne.

For wo must al be manifested before the iudgment seate of Christ, that euery one may receiue accordyng as he hath done ether good or euil. 2. Cor. 5. 10.

THVRSDAY NIGHT.

OF THE GENERALL DAYE OF IVDGEMENT.

CONSIDER first what a terrible daie that shalbe, in which the causes of all the children of Adam shalbe throughlie examyned, the proces of all our liues diligently perused, and a generall definitiue sentence geuen what shall become of vs all for euermore. Of the dreadfulnes and terrour of the generall iudgemente.

That daie shall compriſe in it all the daies of all the ages, and times, both preſent, paſt, and to come. For vpon that daie the worlde shall rẽdre an accompte of all theſe times. And then shall almightie God power out the anger, and indignation, which he hath gathered togethere in all ages. How violentlie shall the maine floude of gods wrathe, and indignation breake out at that daie, which conteineth in it ſo manie floudes of anger, and wrathe, as there haue bene ſinnes committed ſince the beginninge of the worlde vntill that daie. And therefore the Prophet had good cauſe to ſaie: *That daie shalbe a daie of anger: a daie of calamitie,*
Soph. 1. 15. *and miſerie: a daie of obſcuritie, and darckenes: a daie of cloudes, and tempeſtious ſtormes: a daie of the trompette, and alarom againſt the ſtronge cities, and againſt the highe towers.*

11. Of the dreadfull ſignes that shall goe before the generall daie of iudgemente.

Secondly, conſider what fearefull and terrible ſignes shall goe before this daie. For (as our Sauiour ſaieth,) Before the comminge of this daie, there shalbe ſignes in the Sonne, in the Moone, and in the Sterres, and in all creatures both of heauen, and earthe. For they shall all haue as it were a certayne feelinge and vnderſtandinge of their ende, before they come to their ende in deede. And shall tremble,
Luc. 21. 25. and quake, and beginne to falle before they falle in deede. But as for men they shall (ſaieth
Luc. 21. 26. he) goe vp and downe drie, and withered, in great anguishe, and feare of death, hearinge the terrible roringes of the Sea, and ſeinge the great

great outragious ſtormes, and tempeſtes, that ſhall then be ſtirringe. And by thoſe dreadfull ſignes they ſhall coniecture what great calamities and miſeries are threatened to the worlde. And in this wiſe ſhall they goe wholy amaſed, and aſtonied: their faces pale, and wāne: theyr hartes dead before deathe come: and as perſons condemned before the ſentence be geuen. For they ſhall meaſure the perilles and daungers to come, by the greate feare and terrour they be preſentelie in. And euerie one ſhalbe ſo throughlie occupied with his owne affaires, that none ſhall thinke of others: no not ſo much as the father of the ſonne, or the ſonne of the father. No man ſhall haue to doe for anie other man: becauſe no man ſhalbe ſufficient for himſelfe alone. The Sibilles doe affirme, that at that time the beaſtes ſhall goe bellowinge and roringe throughe the feildes, and cities: and that the trees ſhall ſweate bloude: and that the Sea ſhall caſt vp the fiſhes on the drie grounde. But if this ſeeme incredible to anie man, let him conſider that there is much more ſpoken in the goſpell. For it is a greater matter for men to be dried vp, than for the ſea to be dried vp. And it is a greater matter that the vertues of the heauens ſhoulde be moued, than that all creatures in the earthe ſhoulde be altered. *Luc. 21.*

III. Of the co-

Thirdlie, conſider that vniuerſall floude of fier, that ſhall come before the iudge, and that dreatfull ſownde of the trompett, which minge of

the ſoude of fier before the Iudge, and of the dreadfull ſownde of the trompette at the generall Iudgment.

the Archangell ſhall blowe, to ſummon and calle all the generatiõs of the worlde to aſſemble together in one place, and to be preſent at their generall and vniuerſall iudgemente. And aboue all this, conſider with what a dreadfull maieſtie the Iudge ſhall come. Whoſe comminge is diſcribed by the Prophet Nahum in theſe wordes: Our Lorde ſhall come like a tempeſt, and furious whyrlewinde, and the clowdes are the duſt of his feete, He ſhall take indignation againſt the Sea, and it ſhall waxe drie and all, the riuers of the earthe ſhalbe dried vp. The hill Baſan, and Carmelus, ſhalbe withered, and the floure of the mounte Libanus ſhall fade and falle awaye. The mountaines ſhall qwake before him, and the hilles ſhall melte: The earthe ſhall tremble at his preſence, and the worlde and all the inhabitantes thereof. Who ſhall ſtande before the face of his indigination? And who ſhall abide the feircenes of his furie? His wrathe ſhalbe poured out like a fire, and the verie rockes ſhall become duſt before him.

Nahum. 1.

IIII. Of the ſtraite accompte that ſhall then be required of euerie mã.

Iob. 4.
Iob. 31.

After this, conſider what a ſtrait accompte ſhalbe there required of euerie man. *Verelie* (ſaieth Iob) *no man can be iuſtified, if he be compared with almightie God, and if he contende with him in iudgment, of a thouſande thinges that he ſhall charge him withall, he ſhall not be able to anſwere vnto one.* Now then what ſhall euerie wicked perſon thinke at that tyme when almightie God ſhall enter with him in this examination

and

& shal there within his owne cõſciẽce ſaie thus vnto him: Come hither thou wicked and naughtie man. What haſt thou ſeene in me, that thou shouldeſt thus deſpiſe me, and goe to myne enemies ſyde? I haue raiſed thee from the duſt of the earthe, and created thee after myne owne image, and likenes. I haue geuen thee vertue, and ſtrenghte, wherewith thou mighteſt haue obteined my glorie. But thou deſpiſinge the benefites and commaundementes of lyfe, which I haue geuen thee, wouldeſt rather followe the lies of the deceiuer, than the holeſome counſell of thy Lorde and creator. To deliuer thee from this foule falle I went downe from heauen into earth, where I ſuffered the greaſt paynes, tormentes, and reproches, that euer were ſuffered in the worlde. For thee haue I faſted: for thee haue I traueyled from place to place: for thee haue I watched, laboured, and ſweate droppes of bloude: for thee haue I ſuffered perſecutions, ſcourginges, blaſphemies, reproches, bufferinges, diſhonours, tormentes, and euen deathe it ſelfe vpon the croſſe. To be shorte, for thee I was borne in much pouertie: for thee I liued in great paine: for thee I died with intollerable tormentes, and greifes. Witnes hereof are this croſſe, and nailes, which thou here now ſeeſt: Witnes hereof are theſe woundes both of my handes, and feete, which are here to be ſeene in my bodie: Witnes hereof are heauen and earthe, before whom I ſuffered: Witnes hereof

How almightie God shall thē accuſe the wicked within their owne conſciences.

are the ſonne, and moone, which were eclipſed at the ſame howre. Now what haſt thou done with this thy ſoule, which I with the sheedinge of myne owne bloude purchaſed to be mine? In whſo ſeruice haſt thou emploied that which I bought ſo dearly? O foolishe wicked and adulterous generation, why wouldeſt thou rather ſerue thy enemie with paine, than me thy creator, and redeemer, with ioye? Be yee aſtonied (ô yee heauens) at this ſtraunge caſe, and let your gates falle downe at the ſtraungnes hereof. For two abhominations hath my people committed: They haue forſaken me, that am the fountaine of liuely water, and refuſed me for an other Barrabas. I called yow verie oftentimes, and ye woulde not anſwere me. I knocked at your gates, and yee woulde not awake. I ſtretched out my handes on the croſſe, and yee woulde not beholde them. Ye haue deſpiſed my counſels, with all my promiſes, and threatninges. Wherefore ſpeake ye now ô ye Angels: be you iudges betwene me, and my viniarde: what coulde I haue done more for it, than I haue done?

Ieremi. 2.

Now what anſwere can the wicked make hereunto? Such as be ſcoffers at holie and diuine thinges? Such as be mockers of vertue? Such as be deſpiſers of ſimplicitie? Such as make more accompte of the lawes and ſtatutes of the worlde, than of the lawes of almightie God? Such as haue bene deaffe to heare the callinges of God: vnſenſible to vnderſtande

Let the wicked prouide what anſwere to make hereunto, now whilesthey haue tyme

de his inſpirations: rebellious againſt his com-
maundementes: and obdurate vnthankfull for
all his chaſtiſementes, and benefites? What can
they ſaie? What anſwere will thoſe perſons
make, that haue liued in ſuch ſort, as if they
had beleeued that there were no God? And
ſuch as haue made none accompte of anie o-
ther lawe but onely how to procure their owne
worldly intereſt and commoditie? What will
ye doe (ſaieth the Prophet Eſaie) in the daie of
the viſitation, and calamitie, that ſhall come
vpon you from afarre? Vnto whom will ye
flye for ſuccour and helpe? What ſhall the
glorie and aboundance of your landes and ri-
ches at that tyme auaile you, but that yee maie
be caried awaye priſoners into hell, and there
falle emonge the deade?

in this worlde.

Eſa. 10.

V.

Of the terrible ſentence that the iudge ſhall then giue againſt all the wicked.

After all this, conſider the terrible ſenten-
ce, which the Iudge ſhall thunder out againſt
the wicked: And that dreadfull ſayeinge, which
ſhall make the eares of all that ſhall heare it
to glowe and tingle. His lippes (ſaieth the Pro-
phet Eſaie) are full of indignation, and his ton-
ge is like a conſuminge fier. What fier ſhal bur-
ne ſo hoat, as thoſe wordes: *Depatte from me
ye curſed into the euerlaſtinge fier.* This is the moſt
terrible ſayeinge that can be ſaied to a creatu-
re. For by this departure and ſepatation is vn-
derſtode the paine which the diuines calle *Pe-
nam damni*: that is the loſſe of all loſſes. Which
is a vniuerſall ſpoile of all thinges, and a depri-
uation of that cheiffeſt goodnes (to witt of al-

Eſa. 30.
Matth. 25.

mightie God) in whom all good thinges doe conſiſt. Now whither ſhall thoſe curſed wicked perſons goe ô Lorde, that ſhall depart from thee? In What hauen ſhall they arriue? Ieremi. 17. What maſter ſhall they ſerue? Whoſoeuer they be that ſhall departe from thee, ſhalbe written in earthe, becauſe they haue forſaken the vaine & ſpringe of the water of lyfe, which is almightie God. The greateſt punnishement that the Romaines vſed to put a Citizen vnto for certein greiuous offences, was to bannishe him out of the noble cittie of Rome, and to cõfine him into ſome Ilande aparte emonge ſome Barbarous natiõ. Now if it were thought ſo great a punnishement to be bannished out of the cittie of Rome, what a punnishement ſhall this be, to be bannished out of the companie of almightie God, and of all his electe? Yea, and to be bannished for euer and euer into the companie of Satan, and of thoſe Barbarous helhowndes.

Math. 25. *Depart from me* (ſaieth Chriſt) *yee curſed*: As if he ſhoulde ſaie: I haue inuited you with my bleſſinge, and ye would not come, now therefore take yee my curſe to your deſpite. *The* Pſal. 108. 18. *wicked man*, (ſaieth the Prophet) *loued malediction, and it came vpon him, and he refuſed the bleſſinge*, (that almightie God offered vnto him,) *and* Math. 21. 19. *therefore it ſhalbe kept farre enoughe from him.* Out Marc. 11. 14. Sauiour Chriſt curſed the figtree, and immediatle not onelie the leaues, but euen alſo the bodie, and rootes of the tree withered awaie, ſo

as it neuer brought frute anie more. In like maner shall thoſe miſerable damned perſons be accurſed and vtterlie depriued of all hope of ſaluation, and of all frute, and merite for euermore.

But whither doeſt thou ſende them ô Lorde? Vnto euerlaſtinge fyer. O what a bedde is this for delicate, and tender perſons? *Which of you* (ſaieth the Prophet) *is able to dwell in the burninge fyer? Which of you is able to continewe in the euerlaſtinge flames?* What greater curſe and malediction can there be than this? What calamitie, what ſentence, what aduerſitie, maie be compared with the onely shadowe of this? This it that terrible and fearfull fier, which the Prophet Eſaie ſettethe forthe in theſe wordes: The ſtreames thereof shalbe turned into melting pitche, and the duſt of the earthe into ſulphure, and brimſtone, and the verie earthe of it shalbe wholie burninge pitche. It shall not be quenched nighte, nor daie: The ſmooke of it shall goe vp euermore. It shall be deſolat from generation to generation. No man shall euer paſſe thronghe it.

Eſa. 33. 14.

Eſa. 34.

THE FOVRTHE TREATISE.

OF THE CONSIDERATION OF *the generall daie of iudgemente: Wherein the former meditation is declared more at lardge.*

GREAT are the effectes vndoubtedlie which the feare of God worketh in the ſoule. *Who ſo feareth God* (ſaieth Eccleſiaſticus) *it ſhall goe well with him at his laſt ende, and on the daie of his death he ſhalbe bleſſed.* And in an other place he ſaieth: *How great is that man, that hath atteined vnto wiſedome, and knowledge, but be he neuer ſo great, he is no greater than he that feareth God. For the feare of God hath placed his ſeate aboue all thinges. Bleſſed is that man, to whom it is geuen to feare our Lorde. He that hath this feare, with whom ſhall we compare him? For the feare of God is the beginninge of his loue.* All theſe be the wordes of Eccleſiaſticus. Whereby it appeareth plainly, that the feare of God is the beginninge of all goodnes, (ſithence it is the beginninge of his loue.) And it is not onely the beginninge, but alſo the keie, and preſeruation of all good thinges. As S. Bernarde witneſſeth, ſayeinge: *I knowe this for a moſt certaine trueth, that there is no thinge of ſo great force and efficacie to keepe vs in the grace of God, as to liue at all time in the feare of him, and to eſchewe alwaies all maner of prowde and preſumptuouſe thoughtes.*

Eccleſ. 1. 13.

Eccleſ. 25. 13.

The feare of God is the beginnynge of the loue of God.

S. Bernarde.

Now to obteine this ſo pretious a Iewel, it auayleth very muche to occupie our minde in the

the conſideratiō and continuall remēbrance of the iudgemēte of almightie God, and aboue all other thinges, in the cōſideratiō of that ſupreme and final general iudgemēt, that shalbe geuē in the ende of the worlde. This iudgement is the moſt dreadfull thinge, of all that the holie ſcriptures declare vnto vs. For the thinges that are there ſignified vnto vs of this daie are ſo terrible, that were it not that almightie God himſelfe reported them, they woulde ſeeme altogether incredible. And therefore our Sauiour after he had preached, and ſet out certaine of thē to his diſciples, the greatnes of thē was ſuch that they ſeemed to exceide the cōmon credulitie, and faith of men, in regarde whereof he ended the matter with this affirmatiō, ſayeinge: *Verily, verily, I ſaie vnto you, that the worlde shall not ende before all theſe thinges be fulfilled. For heauen and earthe shall faile, but my worde shall neuer faile.* *Marc. 13.*

The conſideration and continuall remēbraunce of the iudgementes of almightie God, will helpe vs to obteine the feare of God.

It is written in the Actes of the Apoſtles. *Act. 24.* that when S. Paule preached before the preſident of Iudea of the terrible thinges of this daie, the ſame preſident beganne to tremble, and quake, at the wordes which the Apoſtle ſpake, notwithſtandinge that he was an infidell, and had no beleefe at all in this miſterie. Whereby it maie appeare, what terrible thinges thoſe were, that the Apoſtle then ſpake of, ſith the onelie ſownde of them was able to cauſe ſuch a great feare and tremblinge in a man that did not beleeue them. Now the Chriſtian that beleeueth them, and holdeth them for a

matter of faith, what a liuelie ſenſe and feelinge shoulde he haue in theſe thinges, when he heareth, readeth, or conſidereth them?

And let no man thinke to excuſe him ſelfe, pretendinge innocencie, and ſayeinge, that theſe threatninges are not ſpoken vnto him, but to vniuſt and wicked perſons. For S. Ierome was a iuſt man, and yet for all that he ſaiede: *That ſo often as he remembred the daie of iudgment, both his hart and bodie trembled for verie feare.* The Prophet Dauid alſo was a iuſt man, yea, he was a man accordinge to Gods owne hart, and yet for all this he had ſo great a feare of the accompt of this daie, that he ſaiede in a certain Pſalme: *O Lorde enter not into iudgmente with thy ſeruaunt, for in thy ſight no man lyuinge ſhalbe iuſtified.* The holie man Iob likewiſe was a moſt innocent, and iuſt man, and yet for all that he liued in ſuch exceedinge feare all the daies of his lyfe, that he reporteth thus of himſelfe, and ſaieth: *Like as he that ſaileth in the middes of a ſtormye tempeſt is in great feare when he ſeeth the furious raginge waues commynge vpon him: euen ſo haue I trembled alwaies before the maieſtie of almightie God, and my feare hath bene ſo paſſinge great, that I was not able to abide the heauie burthen thereof.* But aboue all theſe, the Apoſtle S. Paule was a verie iuſt man, and yet for all that he ſaide thus of himſelfe: *I feele no remorſe of conſcience of any thinge that I haue done amiſſe, and yet I accompte not my ſelfe ſafe, and ſecure, forſomuche as our Lorde is he that ſhalbe my iudge.*

S. Ierome.

Pſal. 142.

Iob. 31. 23.

1. Cor. 4. 4.

As if he had ſayed in expreſſe wordes: Manie times it maie happen, that in our owne ſight we finde our ſelues to be without blemishe in our workes, and yet in the ſight of almightie God we be farre otherwiſe. For that which lieth hidden from the eies of men, is not hidde from the eies of almightie God. Vnto a rude and vnskilfull painter the worke that he hath drawen ſeemeth to be verie perfect: but a conninge and skilfull painter will finde manie defectes worthie to be noted in it. Now how farre greater defectes and imperfections shall the moſt highe goodnes and wiſedome of almightie God finde in a creature ſo euill inclined as man is: Who (as Iob ſaieth) *drincketh ſinne, and iniquitie, as it were water.* Iob. 15. 16. Againe, if the ſwoorde of almightie God did finde ſo much to be pared of in heauen, how much more shall it finde in earthe, which bringeth forthe nothinge els but brambles, and bryers? And who is he that hath all the corners of his ſoule ſo pure, and cleane, but that he shall haue neede to ſaie with the Prophet: *Ab occultis meis munda me Domine. Cleanſe me ô Lorde from my ſecrete ſynnes.* Pſal. 18. 13.

Wherefore it behoueth all men to liue in greate feare and dreade of this daye of iudgmente, be their lyfe neuer ſo iuſt: ſeinge the daie is ſo dreadfull, our lyfe ſo faultie, and the Iudge ſo iuſt: and aboue all, ſeinge his iudgementes be ſo ſecrete, and profounde, that no man knowethe what lotte shall falle vnto him,

Math. 24 40. But (as our ſauiour ſaieth:) *Two ſhalbe in the feilde, the one ſhalbe taken, and th'other forſaken: Two in one bedde, the one ſhalbe taken, and th'other forſaken: Two grindinge in one mille, the one ſhalbe taken, and th'other forſaken.* In which wordes we be geuen to vnderſtande, that of ſuch perſons as are all of one ſame ſtate, and maner of lyfe, ſome ſhalbe caried vp to heauen, and ſome throwen downe into the bottomles pitt of hell; inſomuch as by this and manie other places of the holie ſcriptures it playnlie appeareth, that no man can accompte him ſelfe ſecure, and aſſured to be ſaued, ſo longe as he liueth in this frayle and tranſitorie lyfe.

Note here againſt the preſumtuous ſecuritie and aſſurance of ſaluatiō tawght by the Here-tickes.

Pſalm. 18. verſ. 13. 14. Eccleſ. 9. 1. Eccleſ. 12. 14. Eccleſ. 5. 5. Iob 31. 14. 23. Daniell. 4. 24. Math. 12. 36. Math. 19. 17. Ioan. 8. 31. Ioan. 15. 7. 14. Rom. 2 13. Rom. 8. 17. 1. Cor. 4. 4. 1. Cor. 9. 27. 1. Cor. 10. 12. 1. Cor. 13. 2. 13. 2. Cor. 5. 18. 11. Galat. 5. 24. Philip. 2. 12. Iac. 2. 14. 17. 24. 1. Pet. 1 16. 1. Pet. 2. 21. 2. Pet. 1. 10. 1. Ioan. 2. 3. 5. 6. 1. Ioan. 3. 7. 24. 1. Ioan. 4. 12. 1. Ioan. 5. 3. Apoc. 3. 11. Apoc. 14. 7.

How rigorous the daie of Iudgement ſhalbe.

§. 1.

TO cōſider wel of the greatnes of this iudgement, thou muſt firſt preſuppoſe, that there is no tonge in the worlde able to expreſſe the leaſt parte of the troubles, that ſhalbe vpon this daie.

And therefore the Prophet Ioell beinge deſirous

deſirous to ſpeake of the greatnes hereof, fownde his wittes and ſenſes ſo weake, & confounded, that he beganne to ſtutte and ſtammer like a childe, and to ſaie, A! a! a! what a daie shall that be? The like maner of ſpeache vſed the Prophet Ieremie, when almightie God woulde ſende him to preach: to ſignifie that he was an infante, and altogether vnable to diſcharge ſo great an embaſſie, as he was appointed by almightie God to doe. And the ſame maner doth the Prophet Ioel vſe euen at this time, to geue vs to vnderſtande that there is no tonge in the worlde, that will not ſtutte and ſtammer like a childe, when it ſhall goe about to ſignifie what thinges ſhall happen vpon this dreadfull daie. *Ioell. 1. 15.* *Ierem. 1. 6.*

Vpon this daie almightie God will reduce all ſuch filthines as the wicked haue cauſed in the worlde through their wicked workes, to his firſt dewe forme, and comelines. And as their filthie and wicked actes haue bene manie, and great, euen ſo muſt the purifyenge of them be proportionable to the actes committed. And ſo ſhall the worlde be ſo much bewtified by the punishement of the wicked, as it hath bene defiled and disfigured throughe their offences. When a man hath by reaſon of ſome great falle put his arme out of ioynte, the more it is out of iointe, the more griefe and paine muſt he afterwardes abide, before it can be ſet in iointe againe, and brought to his dewe proper place. Now whereas the wicked

haue diſordered all thinges in this worlde, and ſet them out of iointe, and wrenched them out of their naturall places, when that heauenly reformer ſhall come to reſtore the worlde by punnishemēt of ſo manie diſorders, how great ſhall the punnishement be, where ſo manie and ſo great diſorders haue bene?

This dreadfull daie is called not onely the daie of Anger, but alſo the daie of our Lorde, as the Prophet Ioel tearmeth it. Geauingevs thereby to vnderſtāde, that all other daies haue bene the daies of men, in which they haue fulfilled their ownewilles againſt the wil of god, but this daie is called the daie of our Lorde, becauſe vpō this daie our Lorde will doe his will againſt the will of men. Thou doeſt now ſweare, and forſweare, and blaſpheme, and almightie God in this meane while holdeth his peace, and ſayeth nothinge vnto it: but be thou well aſſured the daie ſhall come, when almightie God will breake of his lōge ſilence of ſo manie daies, and of ſo manie iniuries, & will anſwere for his owne honour. So that there be no more but two daies in the worlde: the one is the daie of our Lorde, and the other the daie of men. Manwhiles his daie endureth maye doe whatſoeuer he liſteth, and almightie God will holde his peace, and as it were wincke at all his doinges. Vpon this daie the Kinge Sedechias maie commaunde the Prophet of God to be caſt into a well, and breade to be geuen vnto him by ounces. Here maie he vſe & abuſe the Prophet at his plea-

Ioel. 1. 15. why the daye of iudgemente is called the daye of our Lorde.

There be but two dayes, the one is the daye of our Lorde: and the other is the daye of men.

2. Paral. 18.

pleaſure, and at all thoſe iniuries almightie God will holde his peace. But after this daie there will come an other daie, and almightie God will take kinge Sedechias, and deprive him of his kingedome: he will deſtroie Ieruſalem, and bringe kinge Sedechias in fetters before the kinge of Babilon, and there ſhall all his ſonnes and friendes be murdered before his face. There ſhall he commaunde his eies (which were preſerued to ſee ſo manie miſeries) to be pulcked out of his head: which done, he ſhall cauſe him to be caried in fetters to Babilon, and confyne him into a priſon, there to remaine all the daies of his lyfe. So that as man hath libertie to doe vpon his daie whatſoeuer he liſteth, without anie reſtraint, or impediment at all: euen ſo will almightie God haue free libertie to doe vpon his daie whatſoeuer his will & pleaſure ſhalbe, and no man ſhalbe able to let or diſturbe him.

Of the ſignes that ſhall goe before the daie of the generall Iudgemente.

§. 11.

FInallie, if thou deſire to vnderſtande what maner of daie this ſhalbe, conſider what ſignes ſhall goe before it. For by the ſignes thoushalt perceiue what the thinge ſhalbe that is ſignified: as by the eueninge, and Vigille, thou mayſte vnderſtande what the feaſt of the daie ſhalbe.

First of all, when that daie shalbe, no man
Marc. 13. knoweth: no, not the Angels in heauen, nor yet the ſonne himſelfe (to reueile it to anie other) but the father onely. Howbeit certaine ſignes shall goe before it, whereby men maie prognoſticate not onely of the nearnes of the daie, but alſo of the greatnes and dreadfulnes
Math. 24.7. thereofe. For as our Sauiour ſaieth: Before the comminge of this daie there shalbe great warres and troubles in the worlde. Nation shall riſe againſt nation, and kingdome againſt kindome: And there shalbe great earthquakes in manie places, and peſtilence, and famine, and terrible thinges appearinge in the aier, and other great ſignes and wonders.

The horrible perſecution of Antichriſt. The Iewes shall receiue and worshipp Antichriſt for their Meſſias: as appeareth in Iohn. 5. verſ. 43. & 1. Iohn. 2. verſ. 22.

And (which is more dreadfull than all this) there shall come that great horrible perſecution ſo oftentimes mentioned in the holie Scriptures, which shalbe executed by the moſt crewell perſecutor that euer the Catholike Churche hath had, to witt, by Antichriſt, who shall impugne the Catholike Churche moſt malitiouſlie, not onelie with moſt crewell warres, and horrible tormentes, but alſo with apparant and feyned miracles. *Conſider now therefore with thy ſelfe* (as the bleſſed holie Pope S. Gregorie ſaieth) *what a terrible time that of Antichriſt shalbe, when the godlie martir shall offer his bodie to the tormentor: and the tormentor shall worke miracles before his face.* To conclude, the tri-
Math. 24. verſ. 21. 22. Marc. 13. verſ. 19. 20. bulation of theſe daies (as our Sauiour ſaieth) shalbe ſo great, as the like was neuer ſince the

be

beginninge of the worlde, nor neuer shalbe: in- Antichri-
ſomuche that if almightie God of his great ſtes raigne and perſecutiō
mercie did not prouide to shorten theſe daies, shall not
all fleashe shoulde not be ſaued: But for the continewe
electes ſake, the daies (of Antichriſt) shalbe but three
shortened. yeares and a halfe, as appeareth in Daniell. 7. verſ. 25. Daniell. 12. verſ. 7. & 11. Apoc. 11. verſ. 2. & 3. Apoc. 13. verſ. 5. Ezech. 32.

After theſe ſignes (as this daie of the gene-
rall iudgment draweth nearer, and nearer) the-
re shall appeare other ſignes more dreadfull
than theſe, in the Sonne, in the Moone, and in
the Sterres. Of which dreadfull ſignes our Lor-
de ſpake by his Prophet Ezechiel, ſayeinge:
I will cauſe the ſterres of heauen to be darckened ouer thee, and I will couer the Sonne with a clowde, and the Moone shall not shewe fourthe her lighte. And I will cauſe all the lightes of heauen to mourne, and lamente ouer thee. And I will ſende darcknes ouer all the lande. Now when theſe great ſignes and
alterations shall appeare in the heauens, what
maie we looke for vpon the earthe, which is
wholly gouerned by the heauens? We ſee in a
common weale, that when the heades that go-
uerne it are in anie tumulte, all the other mem-
bers and partes thereof are alſo in a like tu-
multe, and vpropre, and the whole common-
weale is toſſed and tormoyled with armes, and
diſſention.

Now if all this bodie of the worlde be go-
uerned by the vertues and influences of the
heauens, in caſe both the heauens and this bo-
die be altered, and out of their naturall order,
in what ruthfull caſe thē shall all the members

and partes be, that depende of them? The aier shalbe full of lightninges, whyrlewindes, and blasinge sterres: The earthe shalbe full of wyde yawninge cleiftes, fearfull tremblinges, and quakinges. And these earthquakes (as it is thought) shalbe so great, and violent, that they shalbe able to ouerthrowe, not onely the sumptuous pallaces, highe towers, and stronge Castels, but euen the verie mountaines and rockes them selues, shalbe also shaken and ouerwhelmed by them, and quite remoued out of their places. But most of all other elementes the Sea shall at that tyme shewe greatest rage, and furie, and the waues thereof shalbe so highe, and so furious, that it shall seeme that they will vtterlie ouerwhelme all the whole earthe. Such as dwell by the Sea side shalbe in great dread and terror by reason of the great rysinge of waters: and such as dwell further of shalbe wounderfullie afraide of the horrible roringes, and noyces of it, which shalbe so extremelie outragious, that they shalbe hearde manie myles of.

In what a pitriefull case then I praie you shall men be in these daies? How shall they be astonied, confounded, yea vtterlie bereued of their senses, of their speach, and of their tast of all thinges? Our Sauiour saieth that at this time the people shalbe in great anguishe, and distres, and that men shall goe as thoughe they were withered, and dried vp, and had no lyfe in them, by reason of the great feare of those thin-

Luc. 21.

thinges that shall hapen to the worlde. Then shall they ſaie one to an other: What meaneth this? What doe theſe terrible prognoſtications ſignifie? What will the worlde at the length bringe forthe, that it now ſwelleth and rageth in ſuch furious wiſe? What shall the ende be of all theſe ſo great toſſinges and alterations of all thinges? Now after this ſort shall men goe vp and downe ſore afraide, and diſmaide, their hartes failinge them, and carienge their armes a croſſe, and one of them lokinge pittiefullie vpon an other. And they shalbe in ſo great dread, and feare, beholdinge one an other to be ſo farre chaunged, and disfigured, that euen that alone were enoughe to diſmaie thē, although there were nothinge els to be feared. All occupations and trades of the worlde shall then ceaſſe euerie where: and ſo shall in like maner all ſtudie, and deſire of purchaſinge, and gayninge. For the greatnes of the feare shal holde mens hartes ſo throughly occupied, that they shall not onely forget theſe thinges, but they shall alſo forget euen to eate, and drinke and to doe ſuche thinges as are neceſſarie for the maintenance and ſuſtentation of their liues. Their cheifeſt care shalbe where to ſeeke out ſure and ſafe places to defende them ſelues from earthquakes, and from the tempeſteous ſtormes of the aier, and from the inundations of the Sea. And ſo men shall goe to hyde themſelues in the caues and dennes of wylde beaſtes: And the wylde beaſtes shall ſeeke likewiſe

to ſaue them ſelues in the lodgynges and howſes of men. And ſo all thinges shalbe tolled and turmoiled vpſide downe, and be full of terror, and confuſion. The preſent calamities shall afflicte them verie ſore: but the greate dread and feare of thoſe that are to come shall vexe them worſe, becauſe they knowe not what the ende shalbe, of ſuch dolefull and lamentable beginninges. I wãte wordes to declare this matter, as it were requiſite to be declared. And all that is ſaied, is much leſſe then that, which shalbe in deede. We ſee euen now by experience when anie outragious tempeſt riſeth in the Sea, or when anie ſtormy whirlwinde or earthquake happeneth vpon the lande, how wonderfullie men are diſmaide, how they tremble, and be aſtonied, and how bothe their ſtrengthe and wittes doe faile them. Now then when the heauen, the earthe, the Sea, and the aier shalbe whollie diſtempered, and diſordered, when in all regions and elementes in the worlde there shalbe peculiare ſtormes, and tempeſtes, when the Sonne shall threaten with mourninge, the Moone with bloud, and the Sterres with their fallinges, who shalbe able to eate? Who shalbe able to ſleepe? Who shalbe able to take ſo muche as one minute of reſt, beinge compaſſed on each ſide with ſo manie outragious ſtormes, and tempeſtes? O how miſerable and vnhappie is the ſtate and condition of the wicked, who are threatened with all theſe fearefull prognoſtications? And contrariewiſe how

how bleſſed is the ſtate of the good, and Godlie, vnto whom all theſe thinges are fauours, comfortes, and good tidinges of the happie proſperitie ſo neare at hande approchinge then vnto them? How ioyefully ſhall they then ſinge with the Prophet: *God is our refuge, and our ſtrengthe, and therefore we will not feare thoughe the whole earthe be toſſed, and tormoyled, and the mountaines be remoued, and falle into the bothome of the ſea.* Like as you vnderſtande (ſaieth our Sauiour) when the figge tree, and all other trees, beginne to bloſſome, and to bringe fourthe their frute, that then the ſpringe time draweth neare at hande, euen ſo when ye ſhall ſee theſe thinges come to paſſe, then maie ye perceiue, that the kingedome of God is at hande. Pſalm. 45. Luc. 21. 30. 31.

Then maie ye open your eies, and lift vp your head, becauſe the daie of your redemtion approcheth. How ioyefull ſhall the good and vertuous then be? How well ſhall they thinke all their trauels, and labours employed? And contrariewiſe, how woefull and ſorowfull ſhall the wicked be, and how ſore ſhall they then condemne all the ſteppes, and waies, of their ſinfull liues?

Of the ende of the worlde: and of the reſurrection of the dead.

§. III.

AFTER all theſe ſignes ſhall the commin-ge of the Iudge approche neare at hande,

There shalbe an vniuerſall floude of fyer before the comminge of the Iudge.

before whom there shall goe an vniuerſall floude of fire, which shall burne and conſume to ashes all the glorie of the worlde.

This fire shalbe to the wicked a beginninge of their paine: to the good a begininge of their glorie: and vnto them that haue not made full ſatisfaction, it shalbe a purgatorie for their offences. Then shall all the glorie of the worlde haue an ende. Then shall the mouinges of the heauens, the courſe of the planettes, and the generation of thinges ceaſſe. Then shall the varietie of times, with all other thinges that depende of the heauens, haue an ende.

Apoc. 10. And ſo S. Iohn writeth in the Apocalippes, That he ſawe a mightie Angell clothed with a bright cloude. His face was like the ſonne: he had a rainbow for a crowne on his head: his feete were like pillers of fier, of the which, one he ſette on the Sea, and th'other vpon the lande. And he ſaieth, that this Angell lifted vp his arme towardes heauē, and ſware by him that liueth euerlaſtinglie worlde without ende, that from thencefortbe there shoulde be no more time. That is to ſaie: that there shoulde be no mouinge of the heauens, nor of anie other thinge that is gouerned by them. And (which is more than all this) no place of penance, nor anie time to merite or demerite for the lyfe to come.

2. Theſ. 4. After this fyre there shall come (as the Apoſtle ſaieth) an Archangell with great power, and maieſtie, and he shall ſownde a trom-

pette

pette, (to wit: a great and terrible voyce) who-ſe ſounde shalbe hearde ouer all the partes of the worlde, and with this trompette he shall ſummon all nations to come to the generall iudgemente. This is that fearfull voyce, whereof S. Ierome ſpeaketh: ſayeinge, *Whether I eate, or drinke, or whatſoeuer I doe, me ſeemeth alwaies that I heare that voyce ſoundinge in mine eares, which ſhall ſaie, riſe vp all yee that are dead, and come to iudgemente.* Who shall appeale from this ſommon? Who shalbe able to auoide this iudgement? Whoſe hart shall not tremble and quake for feare, at the terrible ſownde of this voyce? This voyce shall take from death all her ſpoiles, and cauſe her to reſtore againe all that she hath taken awaye from the worlde. And ſo S. Iohn ſaieth, that then. *The Sea shall reſtore the dead bodies, which it hath had. And likewiſe both death, and hell, ſhall reſtore all thoſe bodies that they haue.* Now what a wounderfull ſight shall that be, to ſee the Sea, and the earthe, to bringe forthe in all partes ſuch varietie of bodies, and to ſee ſo manie huge armies, and ſo manie ſortes and diuerſities of nations and people aſſemble togethere? There shall the Alexanders appeare: There the Zerxes, and Artaxerxes: There the Daries, and the Emperours of Rome, and the moſt mightie Kinges and puyſſante Princes of the worlde, with an other maner of habite, and behauiour, and with orher kinde of thoughtes, much differinge from thoſe, that they had in this lyfe. To

At doomes daye an Archãgell with the ſounde of a trompette ſhall ſommon all nations to come to the generall iudgemente.

Apoc. 20.

be shorte, there shall all the children of Adam meete together, euerie one to geue vp an accompte of his owne lyfe, and to be iudged accordinge to his workes.

There shal be a greate differēce at the daye of resurrection betweene the bodies of the iust, & the bodies of the wicked.

Howbeit althoughe all persons shall rise agayne at that daye neuer to die anie more, yet shall there be a great differēce betwene bodies & bodies. For the bodies of the iust shal rise verie bewtifull and bright like the Sonne. But the bodies of the wicked shall rise verie darke, and filthie, euen like vnto death it selfe. Now what a great ioye shall it be then vnto the soules of the iust, to see their desire now fullie accomplished? What a ioye shal it be, to see thē selues after so longe a banishement to be vnited and ioyned euerlastingly in cōpanie with their most deare and louinge bretheren? With what ioye maye the soule saie then vnto the bodie? O my bodie, and faithfull companion, that hast holpen me to gaine this crowne, that hast so often-times fasted, watched, and suffered with me the painfull strookes and lashes of discipline, the trauell of pouertie, the crosse of penance, and the contradictions and reproches of the worlde? How often times hast thou spared the meate from thine owne belly, to geue it to the poore? How often hast thou lacked clothes thy selfe to clothe the naked? How often hast thou renounced and lost thine owne right, and title, for that thou wouldest not breake peace, and be at dissention with they neighbour? Wherefore it is meete that thou shouldest now be

Of the ioyefull meeting of the soules and bodies of the iust at the daye of generall iudgemēte.

pat-

partaker of this heauenly treasure, seinge thou hast holpé me to gaine the same: And it is meete that thou shouldest be my companion in this my glorie, seinge thou hast bene my companion in all my paines, and labours. Thé shall these two faithfull friendes be ioyned together in one subiecte, not (as they were in this lyfe) with contrarie appetites, and desires, but with a leage of perpetuall peace, and conformitie. So as they maie singe, and saie for euer. *Behalde what a good and ioyefull thinge it is, for brethern to dwell together in one.* But contrariewise, what a heauines, and greife shall it then be to the soule of the damned person, when he shall see his bodie in an vglie forme, as there it shall be geuen vnto him, to wit: blacke, filthie, stinckinge, and horrible. Then shall he saie: O cursed bodie! O beginninge, and ende of my paines, and sorowes! O cause of my damnation! Now art thou no more my companion, but mine enemie: Now art thou no more my helper, but my persecutor: Now art thou no more my habitation, but the chaine, and snare of my destruction. O cursed tast! How dearlie doe I paie now for thy delicacies, and delightes? O stinckinge fleashe, that hast thus brought me to these painfull horrible tormentes, by yeeldinge to thy lustes, and pleasures! What? Alas! is this the bodie for whose sake I cómitted so maine sinnes were these the delightes of this bodie, that caused me vtterlye to cast awaie my selfe? Was it for this stinckinge muckhill, that I haue lost for

Psalm. 132.

Of the sorowfull & greeuous meetinge that shalbe of the soules and bodies of the damned persons at the daye of generall iudgemente.

euer the kingdome of heauen? Was it for this vyle and filthie carkas, that I haue loſt for euer the glorie of lyfe euerlaſtinge? O ye infernall furies riſe vp now againſt me, and teare and rent me in peeces, for I haue well deſerued theſe horrible tormentes! Curſed be the daie of my vnfortunat birthe, ſeinge my happe muſt be ſo miſerable, as to ſuffer euerlaſtinge tormentes in the moſt horrible pitt of hell, for ſo short pleaſures, and delightes.

Theſe and other more deſperate wordes shall the dãned ſoule ſpeake vntó that bodie which she loued ſo exceedinglie in this trãſitorie worlde. But tell me ô miſerable ſoule, why doeſt thou now ſo much abhorre that thinge, which heretofore thou louedſt ſo well? Is not this fleashe they dearlie beloued? Is not this the bellie, which thou madeſt thy God? Is not this the face, which thou diddeſt kepe ſo warily frõ the ſonne, and winde? Is not this the viſage, which thou diddeſt paint with ſo manie artificiall coloures? Are not theſe the armes, and fingers, which gliſtered with ringes of golde, and dyamondes? Is not this the bodie, for whoſe ſake ſearche was made both by lande, and Sea, to furnishe a table for it with all delicate and deintie diſhes, to haue a fyne and ſofte bedde, to procure curious and coſtly garmentes? Who hath now ſo altered thy affection? Who hath made thy bodie to looke now ſo horrible, and vglie, which before ſeemed ſo faire, and amiable? Thou ſeeſt here now Chriſtian brother,

what

what ende the glorie of the worlde hath, with all the vayne pleaſures and delightes of the bodie.

Of the comminge of the Iudge: Of the manner of the Iudgement: And of the witneſſes, and accuſers, that ſhalbe there againſt the wicked.

§. IIII.

NOw when all mankinde ſhalbe raiſed againe, and aſſembled togethe̅r in one place, expectinge the comminge of the Iudge, then ſhall he whom almightie God hath appointed to be iudge ouer the quicke and the dead come downe. And like as at his firſt comminge he came with verie great humilitie, and meekenes, inuitinge men vnto peace, and callinge them vnto penance: euen ſo at his ſeconde comminge he ſhall come with verie great maieſtie, and glorie, accompanied with all the powers and principalities of heauen, threateninge all thoſe with the furie of his anger, that refuſed to vſe the meeknes of his mercie. At this time the feare and terrour of the wicked ſhalbe ſo great, that as the Prophet Eſaie ſaieth, they ſhall ſeeke the cliftes of ſtones, and the hollowe places of the rockes, to hide them ſelues therein, for the great feare they ſhall haue of oure Lorde, and of the glorie of his maieſtie, when he commeth

Act. 10.

Note here the two cōminges of Chriſte: the firſte was with greate humilitie: and the ſecōde ſhalbe with great maieſtie & glorie.

Eſa. 2. 19.

to iudge the worlde, To conclude, this feare
Apoc. 20. shalbe ſo great, that as S. Iohn ſaieth both the heauens and the earthe shall flye from the preſence of the iudge, and shall finde no place where to hide them ſelues. Now ô ye heauens, why doe ye flye awaie? What haue ye done? Why are ye afraide? And if by the heauens be vnderſtode the bleſſed ſpirites that are in heanen: O ye bleſſed ſpirites that were created and confirmed in grace, why doe ye flye awaie? What haue ye done? Why are ye afrayde? Vndowbtedly they are not afrayde for anie daunger that is towardes themſelues, but they be afrayde to beholde in the iudge ſuch a great maieſtie, and indignation: the greatnes whereof shalbe able to ſtryke all the heauens with terrour, and admiration. When the Sea is outragious, and tempeſtious, euen he that ſtandeth ſafe vpon the shore is in a kinde of feare and admiration. When the father goeth like a lion about his howſe in punishinge his bond ſlaue, his innocent ſonne is alſo afraide, although he knowe right well that his fathers rage is not bent againſt him, but againſt the ſlaue. Now what shall the wicked doe at this time, when euen the iuſt shalbe ſo greatly afrayd? If the heauens flye for feare, what shall the earthe doe? And if thoſe that be wholly ſpirite doe tremble, and quake, what shall they doe that haue bene wholly fleashe? *And if* (as the Prophet ſaieth) *the mountaines shall melt in this daie before the face of almightie God:* What ſtonie

At the daye of generall Iudgemente euen the bleſſed ſpirites shalbe afrayde to ſee ſo greate maieſtie and indignation in Chriſte the iudge.

Eſa. 64.

ſtonie harde hartes then haue we, that for all this be nothinge at all moued?

Before the Iudge there shall come that royall ſtandarde of the Croſſe, to be a witnes of the redemption and remedie which almightie God ſent to the worlde: and that the worlde woulde not receiue it. And ſo the holie croſſe shall there iuſtifie the cauſe of almightie God and leaue the wicked voide of all maner of comforte, and excuſe. *Then shall all nations of the earthe* (ſaieth our Sauiour) *weepe and lament*: and they all shall ſtryke and beate vpon their breſtes. O how great cauſe shall they then haue to weepe, and waile! They sall weepe, becauſe at that tyme they can neither doe penance, nor flye from the iuſtice of almightie God, nor appeale from his ſentence. They shall bewaile their ſinnes paſt, their ſhame preſent, and the tormentes that are to come. They shall bewaile their miſerable happe, their vnfortunat birthe, and their curſed ende. For theſe and manie other cauſes they shall weepe, and waile verie bitterlie: and as perſons whollie diſmayed and fettered in all partes, and without all maner of comforte, and remedie, they shall wringe their handes, and ſtryke thē ſelues vpon their breſtes.

The holie croſſe shall come before Chriſte the Iudge at the daye of generall iudgemente, and be a witnes againſte the wicked. *Matth. 24. 30.*

Then shall the Iudge make a diuiſion betwene the euill, and the good: and place the goates at his left hande, and the sheepe at his right hande. O how happie and bleſſed shall thoſe perſons be, that shalbe thought worthie

Our ſauiour Chriſte the Iudge shall make a ſeparatiō betwene

the good and the wicked. *Matth. 25.*

to haue a place emonge thoſe elected sheepe? O Lorde I moſt humblie beſeeche thee let me haue tribulation here in this worlde: Punishe me here: cutte me in peeces here: burne me here, ſo that I maie there be placed at thy right hande. Then shall the generall iudgement beginne to be ſolemniſed: and the cauſes of each one shalbe throughlie ſcanned, and examined: Accordinge at the Prophet Daniell writeth in theſe wordes. *I ſtode* (ſaieth he) *attentiuely, and I ſawe certaine ſeates ſet in their places, and the auncient of yeares ſat downe, whoſe garmente was white as ſnowe, and the haire of his head like the pure wolle. The throne wherein he ſat was like flames of fier, and the wheeles thereof like burninge fire. And a riuer of raginge fire iſſued and came forthe from before him, Thowſande thouſandes were attendant to ſerue him, and tenne hundered thouſande thowſandes ſtode waitinge before him. &c. I beheelde all this in the viſion of the night, and I ſawe one commynge in the cloudes, who ſeemed to be the ſonne of man.* Hetherto are the wordes of the Prophet Daniell. Wherevnto S. Iohn addeth, and ſaieth. *I ſawe all the dead both great and ſmalle ſtandinge before this throne, and there the bokes were opened: and an other boke opened which is the boke of lyfe, and the dead were iudged accordinge to the contentes in thoſe bokes, accordinge to their workes.*

Daniel. 7. 9.

Apoc. 20. 12.

Beholde here deare Chriſtian brother the meaſure, whereby thou shalt be iudged. Beholde here the taxe, and prices, whereby all thinges that thou doeſt shalbe valued, and eſtee-

eſteemed, and not by the fonde iudgement of the worlde, which hath the falſe and counterfeit weightes of Canaan in their handes, in whoſe ballance vertue and vice are iudged to be of ſmalle weight, and accompte. In theſe bokes are written all our whole lyfe, and that with ſuch care, and diligence that a worde hath no ſoner paſſed thy mowth, but it is foorthwith noted, and ſet in his proper regiſter. *Oſea. 12.*

But of what thinges (trowe ye) will the Iudge require an accompte of vs? O Lorde (ſaieth Iob) *thou haſt nombered all the ſteppes of my lyfe.* Certainly, there ſhall not be ſomuch as one idle worde, nor one onely thowghte whereof an accompte will not be required in that iudgement. Yea, and not onely of thoſe thinges that we either thinke, or doe, but alſo of thoſe that we leaue vndone: of ſuch thinges I meane, as we are bownde to doe. If thou ſaie at the daie of Iudgment: ô Lorde, I haue not ſworne: the Iudge will anſwere, that thy ſonne, or thy ſeruant hath ſworne, whom thy dutie was to haue chaſtiſed and corrected. And we ſhall geue an accompte not onely of our euill workes, but alſo euen of our good workes, with what intention and after what maner we did them. Finally, as S. Gregorie ſaieth: *An accompte ſhall there be required of vs of euerie point and moment of our lyfe, how and after what ſorte we haue ſpente them.* Conſideringe therefore that ſuch a ſtrait accõpte ſhalbe required

Of what thinges we muſt giue an accompte. *Iob. 31. 4.* *Matth. 12. 36.* S. Gregorie. *Matth. 2. 36.*

vs, how happeneth it, that we that beleue this as a moſt certaine truthe, doe neuertheleſſe liue with ſuch ſecuritie, and negligence as we doe? Wherein doe we put our affiance? Wherewithall doe we perſwade and flatter our ſelues in the middeſt of ſo manie dreadfull perilles and daungers? How commeth this to paſſe, that thoſe perſones that haue moſt cauſe to feare this dreadfull daye, doe leaſt feare it, and thoſe that haue leaſt cauſe to feare it, dog liue in greateſt feare thereof? Holie Iob was a iuſt man (for ſo almightie God witneſſed of him with his owne mouthe) and yet for all this he liued in ſo great feare and dread of his accompte at the daye of Iudgment, that he ſaiede: *What ſhall I doe, when almightie God commeth to iudge, and when he beginneth to queſtion with me, what anſwere ſhall I make vnto him?* Suerlie theſe be wordes that procede from a verie ſore afflicted, and troubled harte. *What ſhall I do* ſaieth he: As if he had ſaiede: One care I haue that troubleth me continually: One naile I carrie alwaies fixed in my hart, that will not ſuffer me to take any reſt. What ſhal I doe? Whither ſhall I goe? What anſwere ſhall I make, when almightie God ſhall enter into iudgement with me? But ô holie and bleſſed man Iob, why art thou thus afrayd? Why art thou thus troubled & vexed? Art not thou he that ſaiede: *I haue bene a father vnto the poore, an eie vnto the blinde and feete vnto the lame.* Art not thou he that ſaied that *In all thy lyfe time thy hart neuer reproued the*

Iob.2.verſ.3.

Iob.31.14.

Iob. 29. 15. 16.

Iob. 27. 6.

of anie wicked deede. Now beinge a man of ſo great innocencie, why ô holie Iob art thou thus afrayde? Trulie the cauſe is, for that this holie man knewe right well, that almightie God looked not with fleashlie eies, and that he iudged not accordinge to the iudgemẽte of men, in whoſe eies often times that thinge ſhyneth verie gaye and bright, which in the ſight of almightie God is verie abhominable. Thou art ô holie Iob verie iuſt indede, yea euen for this cauſe thou arte verie iuſt, becauſe thou liueſt in ſo great feare. This feare of this holie man Iob (my deare brethern) condemneth our falſe ſecuritie. Theſe wordes of his, ouerthrowe our vaine confidence. For which of vs hath at anie time in reſpecte of this care of our dreadfull accompte at the daye of Iudgment once refrained from his dynner, or ſupper, or broken his ſleepe? Whereas thoſe deuout godlie perſons that thinke herevpon as they ought to thinke, doe oftentimes looſe their ſleepe, and their appetite to their meate, yea, and ſometimes more than that alſo. We reade in the liues of the auncient holie fathers, that whã one of thoſe holie mẽ ſawe one of his ſcholers laughinge, he reprehended him for it, and ſaiede: *What? knowinge as thou doeſt, that thou muſt yeeld an accompte to almightie God before heauen and earthe, art thou (that not withſtandinge) ſo bolde as to laughe?* This holie father thought that that man which looked earneſtly for this dreadfull accompt, coulde hardly laughe.

Now as touchinge accuſors, and witneſſes, there ſhall not want in this behalfe. For our owne verie conſciences ſhalbe witneſſes and crie out againſt vs: All creatures which we haue abuſed ſhalbe witneſſes againſt vs: And aboue all, our Lorde him ſelfe, whom we haue offended, ſhalbe alſo a witnes againſt vs: As he himſelfe hath ſignified by one of his Pro-

Malach.3.5. phetes, ſayeinge: *I wilbe a ſwifte witnes againſt inchaunters, adulterers, periured perſons, and againſt thoſe that ſeeke cauels to defeit the labourer of his due wages, and againſt them that doe euill intreat the widowe, and Orphan, and oppreſſe pilgrimes, and ſtraungers. For they doe not feare me, ſaieth our Lorde.*

The diuell ſhall accuſe the wicked at the daye of iugdmēte.

Neither ſhall there want accuſors againſt the wicked. For the diuell himſelfe ſhalbe a ſufficient accuſor: who (as S. Auguſtine writeth) ſhall alledge verie exactly before the iudge his right, and title, and ſhall ſaie vnto him. O moſt iuſt and righteous iudge, thou canſt not of iuſtice but geue ſentence and adiudge theſe wicked traitors to be myne: forſomuch as they haue bene alwaies myne, and haue in all thinges fulfilled my will. Thyne they were, (I graunt,) becauſe thou diddeſt create them, and make them after thy Image, and likenes, and redeeme them with thy bloude. But they haue defaced thy image, and put on myne. They haue refuſed thyne obedience, and embraced myne. They haue diſpiſed thy commaundementes, and obſerued myne. They haue liued with my ſpirite. They haue imitated

my

my workes. They haue walked in my ſteppes. And in each thinge haue followed my counſels. Conſider how much more they haue bene myne than thyne, as appeareth herein, that notwithſtandinge I gaue them nothinge, I promiſed them nothinge, nor laid my ſhoulders on the Croſſe for them, yet haue they alwaies obeied my commaundementes, and not thyne. If I commaunded them to ſweare, and forſweare, to robbe, and to kill, to commit adulterie, fornication, ſimonie, and vſurie, and to denie thy holie name, all this they did willingly and with great facilitie. If I commaunded them to beſtowe their landes, their goodes, their lyfe, and their ſoule, for a point of honour, and eſtimation, which I perſwaded them in anie wiſe to mainteine, or for a falſe delighte whereunto I inuited them, they did forthwith verie willinglie hazarde all this for my ſake. But for thee, that art their God, their creator, and their redeemer, that gaueſt thē their lādes, their goodes, their healthe, and lyfe, that haſt offered vnto thē thy grace, and promiſed them they glorie, and aboue all this, haſt ſuffered moſt cruell deathe vpon the croſſe for them, they neuer toke the leaſt paine and labour in the worlde. How oftentimes haſt thou come to their doores in great pouertie, nakednes, and full of ſores? And what almes haddeſt thou of them, but a waieward anſwere, and ſhuttinge their doores in a great furie and anger vpon thee, they beinge then more carefull to feede

their hawkes, their dogges, and their horſes, and to clothe their walles with hanginges of tapeſſarie, ſilke, and golde, than to relieue, clothe, and helpe thee. Wherefore ſeinge thou art a moſt Iuſt Iudge, and knoweſt that this is moſt certainlie true, the verie order of iuſtice requireth, that they shoulde be now punniſhed for their iniuries, and contemptes, done to ſo great a maieſtie.

Now this accuſation beinge founde moſt true, Chriſte the iudge wil pronounce that terrible ſentence againſt the wicked, ſayeinge: *Depart ye curſed into the euerlaſtinge fier, which is prepared for Satan, and his angels. for I was hongrie, and ye gaue me not to eate, I was thirſtie, and ye gaue me not to drinke, &c.* And then shall the good goe to lyfe euerlaſtinge, and the wicked to fyer euerlaſtinge. Now who is able to expreſſe what an intollerable anguishe, and greife, it wilbe to the damned perſons, when they shall heare thoſe moſt terrible wordes pronounced againſt them? There shall they crye out to the mountaines, to come and falle vpon them, and to the hilles to couer them. There shall they blaſpheme, and renye, and open their ſacrilegious mouthes euen againſt almightie God. There shall they continuallie curſe the daie of their birthe, and their vnhappie ſtate. There shall their daye whollie ende. There shall their glorie be finished. There shall their proſperitie be vtterlie extinguished, and ouerthrowen. There shall the daie of their horribles paines

Math. 25.

and

and greifes beginne in their bodies to continewe for euer, and euer. As S. Iohn ſignifieth in his Apocalippes vnder the name of Babilon, in theſe wordes: The kinges of the earthe ſhall weepe and wayle ouer themſelues, that haue enioyed the pleaſures and delightes of Babilon, and haue committed fornication with her, when they ſhall ſee the ſmooke that riſeth vp from their tormentes, and they ſhall endeuour to keepe them ſelues a farre of for feare of them, and ſaie: Woe, woe, be vnto that great Citie of Babilon, for in one howre is her iudgement come. And the merchauntes of the earthe ſhall lament, becauſe now there be none to bye their meachaundices of golde, and ſiluer, and pretious ſtones. And they ſhall lament ouer her, and ſaie: wo, wo, be vnto that great Citie, that was clothed with garmentes of purple, ſcarlett, ſilkes, and veluettes, and was couered ouer with golde, and pretious ſtones. For in one howre all this great riches ſhall perishe, and come to naught. *Apoc. 18.*

Wherefore ô my deare Chriſtian brethern, if this muſt paſſe in this wiſe, let vs prouide for our ſelues (I beſeech you) whileſt we haue tyme here in this lyfe, and let vs followe the counſell which he geueth vs, who would rather be our aduocate, than our iudge: and there is none that knoweth better what is requiſite for that daie, than he who muſt be the iudge of our cauſe. Chriſt then our iudge re- Chriſte is our aduocate during the time we liue here: but after

teacheth vs breefelie what we ought to doe, in theſe wordes: *Take heede* (ſayeth he in the goſpell of S. Luke cap. 21. verſ. 34.) *that your hartes be not burthened with ouer much eatinge, and drinkinge, and with the cares of this lyfe: and beware that that ſodayne daie come not vpon you at vnwares. For it ſhall come like a ſnare vpon all that dwell vpon the face of all the earthe. And therefore watche and praie at all times, that ye maie be worthie to be deliuered from all theſe euils that are te come, and that ye maye appeare before the ſonne of man.* Now conſideringe this my deare brethern, come I moſt hartelie praie you, and let vs ariſe whiles we haue tyme out of this ſo heauie ſleepe, before that darcke nighte of death falle vpon vs, and before this dreadfull daie come, whereof the Prophet Malachie cap. 3. ſaieth: Now he commeth, and who dare abyde his commynge? And who ſhalbe able to beholde the daie thereof? Vndowbtedlie that man ſhalbe able to abide this dreadfull daie of iúdgemente, that ſhall preuent the iudge, and iudge him ſelfe before hande, accordinge as S. Pawle forewarneth and counſelleth vs.

our departure out of this lyfe, he is no lõger our aduocate, but our Iudge. For then the tyme is paſt of deylinge anie more by an aduocate with almightie God; becauſe the whole proceſſe of all our lyfe is alreadie then come to an ende: and thẽ we be to haue forthwith a definitiue ſentence thereof accordinge to our workes. *2. Cor. 11. 32.*

FRY.

FRYDAIE nighte.

THis daie (when thou haſt made the ſigne of the Croſſe, and prepared thy ſelfe hereunto,) thou haſt to meditate vpon the paines of hell: to the intent that aſwell by meanes of this meditation, as by the former, thy ſoule maye be the more confirmed in the feare of God, and abhorringe of ſinne, as we haue there declared.

FRYDAIE NIGHTE.

OF THE PAYNES OF HELL.

1. How we must imagin the place of hell to be.

THESE paines, (as S. Bonauenture saieth) are to be conceiued vnder some such corporall formes, and similitudes, as the saincts haue taught vs. Wherefore it shall doe well to imagin the place of hell (as he him selfe saieth) to be as it were

were an obſcure and darcke lake vnder the earthe, or a paſſinge deepe pitt full of fire, or as a horrible and darcke Cittie wholie bourninge with terrible flames of fire, in which none other noiſe were there to be hearde, but onely the furious raginge of hellysh tormētors, and ruethfull lamētations of damned perſones tormented with continuall weepinge, and wailinge, and gnaſhinge of teeth.

11. Of two principall kindes of paynes in hell.

Now in this curſed place there be two principall kindes of paines, the one, which the diuines calle, *Pœnam ſenſus*: a ſenſible paine: And th'other, *Pœnam damni*: the paine of the loſſe of all loſſes. As towchinge the firſt payne, to wit, the payne of ſenſe: conſider that there ſhalbe no ſenſe, neither within nor without a man, but that it ſhalbe ſuffer his proper tormente. For likeas the wicked haue offended almightie God with all their members, and ſenſes, and haue made armour of them all to ſerue ſinne: euen ſo will he ordaine, that they all ſhall there be tormented, each one of them with his peculiar torment, and paye accordinge to his deſert. There ſhall the wanton and lecherous eies be tormented with the terrible vglie ſight of diuells. The eares, with the confuſion of ſuch horrible cryes, and lamentations as ſhall there be hearde. The noſe, with the intollerable ſtenche of that filthie and lothe-ſome place. The taſte, with a moſt rauenous honger, and thirſte. The towchinge, and all the members of the bodie, with extreme colde.

Pœna ſenſus.

Eeach parte of the bodie of damned perſons ſhall be tormented with his peculiar tormente.

Eies.

Eares.

Noſe.

Taſte.

Towchinge.

Imagination. Memorie. Vnderſtandinge.

and fier. The imagination shalbe tormented with conceiuinge of the greifes preſent. The memorie, by callinge to minde the pleaſures paſt, And the vnderſtandinge, by conſideringe what benefites are loſt, and what miſeries are to come.

Finally, there shall all the miſeries and tormentes that poſſibly maie be imagined be heaped together vpon the damned perſon. For as S. Gregorie ſaieth. *There shalbe colde intollerable, fire vnquencheable, the worme of conſcience that can not die, and a moſt horrible ſtenche that cannot be abidden. There shalbe palpable darckenes: whippes of tormentors: viſion of foule fiendes, and vglie diuells: confuſion of ſinnes: and deſperation of all goodnes.* Now tell me, I praie you, if the leaſt of all theſe paines that are ſuffered here in this worlde though it were but for a verie ſmalle time, doe ſeeme notwithſtandinge ſo intollerable a thinge, what shall it be, to ſuffer there at one time all theſe multitude of horrible tormentes, in all the members, and ſenſes, both inwarde, and outwarde, and that not for the ſpace of one night alone, nor of a thouſande nightes, but for euer, and euer, duringe infinite worldes. What ſenſe, what wordes, what iudgement is there in the worlde, that is able to cõceiue and expreſſe this matter as it is indede?

Pœna dãni, to wit, the payne to be depri-

And yet this is not the greateſt paine that is there ſuffered. For there is an other payne farre greater without anie compariſon than all theſe: to witt, that paine which the diuines

tearme

tearme *Pœnam damni*: the paine of losse, or de-priuation. Which is to be depriued of the sight of almightie God, and of his glorious compa-nie, for euer and euer. And albeit this paine be common to all the damned persons, yet shall it be much more grieuous vnto them, that haue had better meanes and oportunitie than o-thers, whereby to enioye this felicitie: As name lie all Christians, to whom the Gospell hath bene preached, and especially all naughtie re-ligious persons, and preistes, who as they haue had greater meanes and prouocations to ob-teine this euerlastinge felicitie: euen so shall they be more vexed and greiued for the losse thereof.

ued for euer of the sighte of almightie God.

These are the paines that doe generally appertayne to all the damned. But besides these generall paines, there be other particuler pai-nes, which euerie one of them shall also suffer accordinge to the qualitie of his synne. For there shalbe one kinde of paine for the prou-de man, an other for the enuious: one for the couetous, and an other for the lecherous: and so in lyke maner for all other sinnes. In which punnishemente the wisedome and iustice of almightie God shall wonderfully appeare, in that emonge such an infinite nomber of syn-ners, and sinnes, he shalbe able to iudge verie perfectlie all the excesse of each one, and shall measure vnto them as it were in a ballance, the paines proportionable to their synnes. As the Wiseman saieth: *The iudgementes of our Lorde are*

In hell be-sides the generall paynes, there be al-so particu-lar paynes, proportio-nable to the qualitie of euerie synne, not forgiuen in this lyfe.

Preu. 18. 12

by weight and measure. O what a dolefull thinge shall it be to the wicked, when they shall see how almightie God will then paye them home in the verie ioyntes.

And what a delighte shall it then be to the iuſt, when they shall ſee ſuch a wonderfull iuſt proportion obſerued, in allottinge paines, and tormentes, emonge ſuch a greate multitude of ſynnes. There shall the paine be taxed accordinge to the pleaſure and delighte receiued: And the confuſion accordinge to the preſumption, and pride: The nakednes accordinge to the ſuperfluitie and aboundance. The honger and thirſt accordinge to the gluttonie and delicate deyntie fare in their lyfe paſt. And in this wiſe did almightie God commande that naughtie woman to be punished, which is mentioned in the Apocalips, who ſat vpon the waters of the Sea, holdinge a Cuppe in her hande full of poiſoned pleaſures, and delighres. Againſt whom was thondered out from heauen that terrible ſentence, which ſayede: *Looke how much she hath extolled her ſelfe, and enioyed her pleaſures, and delightes: euen ſo proportionably geue her tormentes, and wailinge, and lamentation.*

The payne in hel shal be taxed according to the pleaſure and delight receiued in this worlde.

Apoc. 18. 7.

V. The eternitie of the paynes in hell.

Vnto all theſe paines and tormentes there id added an eternitie or euerlaſtingnes of ſufferinge them. And this is as it were the ſeale and keye of them all. For all the reſt were yet ſomewhat tollerable, if they might haue ſome ende. Forſomuch as nothinge is great, that hath an ende. But to be tormented with moſt horri-

horrible paines that haue neither ende, nor ease, nor mitigation, nor declination, nor change, nor hope that euer they will finish, and haue an ende, neither the paines, nor he that geueth them, nor he that suffereth them, but to be as it were a perpetuall bannishement neuer to be remitted, this is a matter able to make a man besides him selfe, that shoulde consider it deepelie, and with good attention.

Of this eternitie and euerlastinge sufferinge of these paynes and tormentes in hell, commeth that horrible hatred, which the damned haue against almightie God, and those blasphemies which they shall vtter with great dispitefull rage against him. For when they shalbe in vtter despaire of his amitie, and friendshippe, whē they shall knowe that they shall neuer be receiued againe into his grace, and fauour, and that none of all their most grieuous and horrible tormentes shall euer be deminished, or asswaged: againe, when they shall consider that almightie God is he, that doth thus torminte, and punishe them, and that it is he that fettereth them from aboue, and kepeth them prisoners in that fierie tormētinge chaine, they wilbe in such an exceedinge anger, and rage, against him, that they will neuer ceasse daie, nor night, blaspheminge his holie name.

THE FIFTE TREATISE.

OF THE CONSIDERATION OF *the paines of hell: Wherein the former meditation is declared more at lardge.*

I. The consideration of the paynes of hell moueth vs to susteyne the labours and austeritie of penaunce.

THE consideration of the paines of hell is greatlie profitable for diuers and sundrie respectes. First, it moueth vs to susteine the labours and austeritie of penance. As we reade that it moued the blessed holie man S. Ierome, who saieth of himselfe, that by reason of the great feare he conceiued of the terrible paines and most greiuous tormentes of hell, he condemned him selfe to doe that austere penãce, which he writeth he did in the deserte.

II. The consideration of the paynes of hell, helpethe vs to ouercome the temptation of the diuell.

It helpeth vs also to ouercome the temptations of the enemie, when at the first entrie of anie euill thoughte, we doe forthwith calle to minde the horror of these paines. For by this meane we doe quenche the flame of the delighte (before it burne) with the remenbrance of the horrible flames of hell fier, which shall burne euerlastingly. Accordinge hereunto, it is written of one of those auncient fathers, that liued in the desert, that beinge vpon a time tempted by the enemie of mankinde with an euill thought, he laid his hãde vpõ certaine burninge coles, to trie whether he coulde abide that litle heate, and perceiuinge that he

he was not able to abide it, he saied vnto him selfe: What? If I can not abide this litle heate for so shorte a tyme, how shall I be able to abide the horrible fier of hell, which shall endure for euer, and euer worlde without ende?

This consideration helpeth also to prouoke and styrre vp in our hartes the feare of God, which is the beginninge of wisedome, and he originall of charitie: and nexte after charitie it selfe, it is the greatest brydle we can haue to kepe vs from all synne, and wickednes. Aboue all this, this consideration helpeth verie much to make vs to be afraide of synne, consideringe what a miserable rewarde is ordeined for it, to witt, death euerlastinge. Wherefore it is much to be meruailed how the Christians that do both beleeue and openlie confesse this to be true, dare cõmit anie one deadlie synne against almightie God. Two great wonders haue happened in the worlde in these kinde of thinges. The one is, that whereas our Sauiour hath wrought so manie miracles as he did here emonge men, there be yet a nomber of men that doe not beleue in him. The other is, that of suche as be Christians, and doe beleue in him, there be yet neuertheles so many of them that dare offende him. Certainly it was a wonderfull matter, that when our Sauiour emonge other wonders had wrought that great miracle in raisinge vp Lazarus from death, when he had bene dead for the space of foure daies, yet there were manie of them that were there

III. The consideration of the paynes of hell, helpeth vs, to styrre vp in our hartes the feare of God.

IIII. The consideration of the paynes of hell, helpethe verie much to make vs afrayde of synne.

Ioan. 11. 45. 46.

preſent at the doinge thereof, that woulde not beleue in him. And it is alſo wonderfull, that whereas men doe now beleeue by reaſon of his preachinge, that there is paine and glorie euerlaſtinge, (all this beleefe, and preachinge notwithſtandinge) there be yet ſo manie Chriſtians that dare offende him. It is a wonderfull matter to ſee after ſo great miracles, ſo great infidelitie. And it is no leſſe wonderfull alſo, to ſee after ſo great faith, ſuch corrupt and wicked lyfe.

But becauſe this proceedeth rather of the want of conſideration, than of the want of faith, it is therefore a verie profitable exerciſe, to conſider and weigh diligentlie thoſe thinges that our faith telleth vs: to th'ende that by vnderſtandinge the greiuouſnes of the paines of hell, we maie liue more warily, and be the more afrayde to commit any deadlie ſynne, whereby to deſerue ſuch great and euerlaſtinge paines.

Of two kindes of paines that are in hell.

§. 1.

AND although the paines in hell be innumerable, yet they all in concluſiō (as we haue ſaied) are reduced to two. Which are, *Pœna ſenſus*: and *pœna damni*: the paine of ſenſe, and the paine of loſſe. The paine of ſenſe, is that which tormenteth the ſenſes and bodies of the damned. And the

The payne of ſenſe, and the payne of loſſe.

the paine of losse, is to be depriued for euer of the sight and companie of almightie God. These two kindes of paines are answerable to two enormities, and disorders, that are in sinne: whereof one is the inordinate loue of the creature: and th'other is the contempte of the creator. Now vnto these two enormities doe answere these two kindes of paines in hell. To the loue and sensuall delight which is taken in the creature, doth answere the paine of sense: that like as the sense hath take delighte against the commaundement of almightie God, euen so with the greife of the paine it maye make recompence for the enormitie of his offence. And to the contempte of God doth answere the leesinge of God for euermore. For seinge that mā doth first forsake God, reason it is, that he shoulde likewise be forsaken for euer of God. And because emonge these two euils, the last (which is the cōtempte of God) is without all comparison greater than the first, therefore the paine of losse, which is answerable to this iniquitie, is without all comparison farre greater than the paine of sense.

And to beginne now with the paines of the outwarde senses. The first paine is the horrible fier in hell, which is of such a great vehemente heate, and strengthe, that (as S. Augustine saieth:) *This fier here in this worlde in comparison of it, is as it were but a painted fier.* Of the horrible fier in hell. S. Augustine.

This fier shall tormente not onely the bodies of the damned, but euen the soules also.

And it shall tormente them in such sort, that it shall not consume them. Which is so prouided, to the intente that the paine maie be euerlastinge, and continewe for euer and euer.

The fier of hell shall burne and tormente, and neuer consume.

The which euerlastinge cõtinuãce (as S. Augustine saieth) is wrought by a special miracle. For almightie God (who hath geuen to all thinges their naturall properties) hath geuen this spetiall propertie vnto the fier of hell, that it shall in such wise burne, and torment, that it shall not consume.

Consider then what an intollerable paine it shalbe to the damned, to be alwaies lyinge in such an horrible euerlastinge tormentinge bedde, as this is? And that thou mayst the better conceiue the same, imagin with thy selfe what a grieuous paine it woulde be vnto thee, if thou shouldest be cast into a great scaldinge caldron, when it boyleth most feruentelie, and is in greatest heat, or into some horte glowinge ouen, such a one as that was, which Nabuchodonosor caused to be set a fier in Babilon, the flames whereof ascended fourtie and nine Cubites in height. And hereby shalt thou haue some kinde of coniecture and gheese of that raginge hoate fier which is in hell. For if the fier here in this worlde which (as we haue saiede) is in comparison of that fier, but as it were a painted fier, doth so sore burne, and torment, what shall that fier in hell doe, which is a verie liuelie tormentinge fier indeede? Me thinketh it were not neidfull to passe any further in the con-

Daniel. 3.

consideration of the paines of hell, but euen to leaue here, if a man woulde ſtaie him ſelfe a litle while in conſideration of this point, and make a ſtation here, vntill ſuch time as he hath conſidered this matter, as the thinge it ſelfe requireth.

Vnto this paine is ioyned an other directelie contrarie vnto it, although no leſſe intollerable, that is, an horrible extreme colde, farre exceedinge without compariſon all the colde in this worlde, which shalbe geuen as a miſerable refreſhinge vnto thoſe that burne in that raginge fier. And they shall paſſe (as it is written in Iob) from the ſnowie waters, vnto the fierie heates: that there might be no kinde of tormentes whereof they shoulde not taſte, that woulde be taſtinge of euerie kinde of wanton pleaſure and delighte. Of the extreme colde in hell. *Iob. 24.*

And they shall not onely be tormented with extreme fier, and colde, but alſo by the very diuells them ſelues, which shall torment them with moſt horrible shapes of wilde beaſtes, and terrible monſters, wherein they shall appeare vnto them. And they shall with their moſt horrible and vglie lookes torment the adulterous and leacherous eies, and ſuch as haue painted them ſelues with artificiall colours, to become the bewtifull ſnares, and nettes of Satan. The diuelles shall tormente the damned perſons with appearinge vnto them in moſt horrible & vglie shapes of wilde beaſtes and monſters.

This paine of the horrible and vglie ſighte of diuells, is farre greater than any man can imagine. For if it be euidentelie knowen vnto

vs that some persons haue lost their wittes, and that some haue bene also stricken starcke dead by meanes of the dreadfull sight or imagination of fearfull thinges, yea, and that some times the verie suspition thereof alone hath caused manie men to tremble and quake in such sorte, that the verie heare of their heades did stare, and stand vp an ende; what shall the terrour and feare of that darcke lake be, which is full of so manie horrible fiendes, and dreadfull hellishe monsters, as there the damned persons shall beholde with their eies. And we maie the better cõsider, how vglie and horrible the forme of the diuell is, in that almightie God him selfe describethe him, vnto vs by such terrible shapes in the holie scriptures. And in the boke of Iob he saieth thus; Who shall discouer the face of his garmẽte? And who shalbe so hardie as to looke into his mouthe? And who shall open the gates where with his face is couered; His teethe are terrible rounde abouete. His bodie is as it were a sheild of steile couered all ouer with scales, and that so close reueted, and ioyned togethe, that not so much as a litle aier can pearce throughe them. His neisinge is like a lightening of fier, and his eies are glowinge redde, lyke the eyelyddes of the morninge. He casteth out of his mouth flakes of fier, like burninge torches: and out of his noistrels reaketh smoke, as it were from a boylinge potte. With his breath he is able to sette coles a fier, and raginge flames doe issue out

Iob. 41.

of

of his mouthe. Now what a terrible ſight will this be to the damned perſons in hell, to beholde ſuch an horrible and vglie monſter, as is here figured vnto vs by theſe ſimilitudes.

Vnto the torment of the eies is added another verie terrible paine for torment of the noſe, to wit: an intollerable ſtenche, which ſhalbe there ordeined to punishe carnall and worldlie perſons, that vſed ſweete ſauours and perfumes ſuperfluouſlie here in this lyfe. And ſo doth almightie God threaten by his Prophet Eſaie, ſayeinge: Becauſe the daughters of Sion are hautie, and walke with ſtreched out neckes, and with wanderinge eies, walkinge and minſinge as they goe, and makinge a tincklinge with their feete, becauſe they make oſtentatiõ of their pompes and riches emonge the poore, and naked, therefore our Lorde will plucke their heyre from their heades, with all their other prophane attyres, and geue them in ſteede of their ſweet odours, horrible ſtenche: and in ſteede of their gorgious girdle, a rope: and in ſteede of their cutled heyre, a balde ſcull: and in ſtede of their ſtomacher, a rough heyreclothe. This is the paine that is due vnto the odoriferous ſauours, and gaye ornamenres of worldly men, and women. The noſe ſhalbe tormented with an intollerable ſtenche. *Eſa 3.*

That we maie the better conceiue ſomewhat of this kinde of paine, cõſider that terrible kindeof torment which a certain cruell Tyrant innẽted, to put men to death withall, who tooke a dead bodie, and cauſed it to be laid a longo

vpon him that was liuinge, and bindinge the dead bodie & the liuinge bodie verie faſt togeather, he let them continewe both ioyned thus together, vntil ſuch time as the dead bodie had killed the liuinge bodie with the filthie ſtēche, and vermin, that iſſued from it. Now if this ſeeme to thee ſo horrible a torment, what torment ſhall that be (troweſt thou) that ſhall proceed from the ſtenche of all the bodies of the damned, and from that abhominable place, where the wicked ſhall remaine in a moſt horrible continuall ſtenche for euermore. *Eſa. 14. 11.* There ſhall thoſe wordes of Eſaie be verified in euerie one of the damned: Thy pride ſincketh downe into hell, and there fell thy dead bodie: the worme is ſpread vnder thee, and the crawlinge wormes doe couer thee.

The eares ſhalbe tormented, with hearinge perpetuall horrible cryes, lamētations, and blaſphemies.

And if this paine be appointed for the noſe, with what paines ſhall the eares be tormented wherewith greater ſinnes are cōmitted? The eares ſhalbe torméted with hearinge of perpetual horrible cries, clamours, lamentations, and blaſphemies, which ſhall ſounde in that place. For like as in heauen there ſhalbe none other ſounde hearde, but onely a continuall Alleluia, and praiſes of almightie God: euen ſo ſhall there none other ſounde be hearde in this infernall howſe of tormentors, but onely blaſphemies, curſinges, and banninges of almightie God, and a diſordered horrible melodie of infinit iarringe noiſes, roringe, cryinge, ſqueakynge, and howlinge, at the terrible ſounde of

the

the hammers, and ſtrookes of the hellishe tormentors, wherein shalbe ſuch confuſion, and varietie of noyſes, ſuch great howlinges, and lamentations, emonge all that miſerable pryſon, that all the noyſe that was made at the deſtruction of Troye, or burninge of Rome, was nothinge in compariſon of that, which shalbe harde emonge the damned in hell.

And that thou mayſt conceiue ſomewhat of this horrible paine, imagin with thy ſelfe that thou diddeſt paſſe by a verie greate deepe valley, that were full of an infinite nomber of priſoners, ſome hurte, ſome wounded, and ſome ſicke, and that they were all cryenge, roringe, and howlinge, each one in horrible wiſe after his maner, both men, and women, yonge, and olde: tell me I praie thee, what wouldeſt thou thinke, of this ſo great roringe, and confuſion? Now what maie we thinke of that moſt horrible cryenge and roringe in hell, of ſuch an infinite nomber of damned perſons, which shall doe nothinge els but crye, and rore, blaſpheme, and renye almightie God and his Sainctes euerlaſtingly? What Galley is there in the worlde ſo full frayghte with renegates, and bonde ſlaues, as that horrible place of hell is? Theſe are the mattins which there are ſonge. This is the miſerable chappell of the prince of darcknes. Theſe be his muſitions, and ſinginge men. Of whoſe brotherhoode and fraternitie shall all ſclanderers, and backebiters be, with all ſuch as haue giuen eare to

the lies of the enemie.

The tonge and delicate taſte, shalbe likewiſe tormented in hell. *Luc. 16.*

Neither shall the tongue and delicate taſt faile of their tormentes in hell. For what a great thirſte was that, which the riche glutton mentioned in the Goſpell, ſuffered emonge the flames of his tormentes; What dolefull cries and clamours did he make to the holie patriarke Abraham, requeſtinge of him but one onely droppe of water, to coole his tonge, that burned ſo terriblie?

Of the tormentes of the inwarde ſenſes, and powers of the ſoule.

§. II.

ALL theſe paines of the outwarde ſenſes of the bodie are certainly verie greiuous. But the paines of the inwarde ſenſes of the ſoule shalbe much more greiuous. For thoſe inwarde ſenſes shalbe more or leſſe tormented, accordinge as the ſinners haue bene more or leſſe negligent in this lyfe in eſchewinge the occaſions of ſynnes. Firſt of all therefore the imagination shall there be tormented with ſuch a vehement apprehenſion of thoſe paines, that it shall not be able to thinke vpon any thinge els, but onely vpon the paines that they ſuffer, For if we ſee by experience, that whē a greife is verie intenſiue, and sharpe, we be not able (thoughe we woulde) to ſeperate our cogitation from the ſame, becauſe the verie greife it ſelfe

The Imagination.

ſelfe occupieth the imagination ſo vehemen-
tly, that it can not thinke vpō anie other thin-
ge, but onely vpon that which is the canſe of
our greiſe. How much more maie we aſſure
our ſelues this to be true in hell, where the
greiſe and paine is without all cōpariſon much
more intollerable, thā all the greiſes and paines
of this worlde? By this meane therefore shall
the imagination continuallie quicken and rene-
we the greiſe: and likewiſe the greiſe the ima-
gination: and ſo the tormente of the damned
perſons shalbe renewed aud increaſed on eue-
rie ſide. Theſe shalbe the continuall medita-
tions of them, that woulde not (whiles they
liued) calle to minde theſe paines. So as they
that woulde not thinke vpon theſe paines he-
re, and ſo by thinkinge vpon them bridle their
affections in this lyfe, shall ſuffer them there
as a punnishement for their offence.

The memorie shall likewiſe tormente the
damned perſons, when they shall there calle
to remembrance their olde felicitie, and pro-
ſperous ſtate, and withall the pleaſures and de-
lightes of the lyfe paſt, for which they doe then
abide ſuch horrible tormentes. There shall
they playnlie perceiue how dearlie they paie
for their miſerable gluttonie, and delicate bel-
lye cheare, and what a sharpe ſawce is ordei-
ned for their daintie ſugered morſels, which
ſeemed before ſo ſweete and delitefull vnto
them. Emonge all kindes of aduerſities, one
of the greateſt is (as a Wiſe man ſaietho) to

haue bene once in prosperitie, and afterwardes to falle into miserie. Now when the riche and mightie personages of this transitorie worlde doe looke backwarde, and calle to minde their former prosperitie, and aboundance of their liues past: when they see how after that abundance there succeedeth such a great barrennes, and dearth, that they shall not haue so much as one onely droppe of colde water geuen vnto them: when they see all their pleasures turned vnto paines, all their delicacies into miseries, all their sweite perfumes into lothsome stenches, all their musicke into lamētation, what torment can be so great as the verie remembrance of these thinges shalbe at that tyme vnto them.

The pleasures of this lyfe continewe but a smalle time: but the paynes of hel continewe euerlastingelie.

Howbeit they shall yet haue a farre greater tormente, when they shall compare the continuance of their former pleasures past, with the continuance of their paines presente: when they shall see how their pleasures haue endured but a moment, where as their paines shall endure euerlastingly worlde without ende. Now what a terrible greife, and angwishe of minde shall that be vnto them, when by castinge their accompte they shall perceiue that all the whole time of their lyfe was but a meere shadowe of a dreame, and that for their wanton delightes, and pleasures, that were so quicklie at an ende, they shall suffer most horrible paines, and tormentes, that shall neuer haue an ende.

Theise

Theiſe are the paines that the damned perſons shall ſuffer in their memorie by callinge to minde their former proſperitie. But the paines which they shall ſuffer in their vnderſtandinge when they shall conſider the euerlaſtinge glorie that they haue loſt shalbe farre greater. Hereof commethe that worme that is alwaies gnawinge at their conſcience: which (as the holie ſcripture doth ſo oftentimes threaten) shall lye daie and night bytinge, and gnawinge, and feedinge continually vpon the bowels of the damned perſons. And as the worme breedeth in the woodde, and is alwaies eatinge the woodde, wherein it was bredde: euen ſo this worme of conſcience proceedeth of ſynne, and is euermore ſtriuinge and ſettinge it ſelfe againſt the ſame ſynne, whereof it was ingendered,

The vnderſtandinge.

The worme of conſcience.

This worme of conſcience is a certaine deſpite, and raginge repentance, which the damned shall haue for euer, and euer, when they conſider what they haue loſt, and what good opportunitie and meanes they haue had in this lyfe not to loſe it. This opportunitie shall continuallye be before their eies.

This worme is alwaies gnawinge their bowels (howbeit in vaine,) and it cauſeth them to ſaie euermore: O what an infortunat wretche am I, that had tyme and opportunitie to gaine that ſo bleſſed ſtate which the vertuous doe enioye in the kingdome of heauen, and woulde not vſe the benefite thereof. Alas! a time

there was when this felicitie was offered vnto me, and I was exhorted and desired to receiue it, yea it was franckly geuen me, and I woulde not accepte it. For the onely confessinge and pronouncinge of my synnes with sorowe, and contrition, they had bene all forgeuen me. For the onelie askinge of forgeuenes of almightie God, it had bene graunted me. For the onelie geuinge of a cuppe of colde water to the poore, I had had lyfe euerlastinge graunted vnto me. And now alas!, cursed caytiffe that I am, I shall fast for euer: now shall I weepe and waile for euer: and repent me of that, which I haue done for euer: and all shalbe vtterlie without anie fruite. O how idlye and wickedlie hath my tyme passed awaie, which shall neuer retourne againe? What great benefites receiued I of the worlde that mighte allure me to hazarde and loose the euerlastinge felicitie and blisse of heauen? Althoughe the worlde shoulde haue geuen me all the riche offices, mannors, lordshippes, kingdomes, pleasures, and delightes that it had, although I might haue enioyed them so manie yeares as there be sandes in the Sea, all this were nothinge in cõparison of the least paine and tormente which I now here alas doe suffer. And whereas I haue not had the true fruition of anie of these thinges, but onely a little shadowe of a fugitiue vayne pleasure, for this must I nowe suffer euerlastinge horrible torméntes here in hel. O vnhappie pleasure! O cursed chaunge! O in-

fortunat howre, and moment, wherein I thus blynded my ſelfe! O what a blinde buſſarde haue I bene! O what a miſerable wretche and villaynous caytife am I! O a thowſande, yea a hundreth thowſande times vnhapple, that haue ſo fondlie deceiued my ſelfe! Curſed be he that deceiued me. Curſed be he that shoulde haue corre cted me, and did not. Curſed be my father, and mother, that ſo wantonlye brought me vp. Curſed be the milke that I ſucked. Curſed be the bread that I did eate, and the lyfe that I haue liued. Curſed be my birthe, and my natiuitie. And curſed be all creatures; that were anie helpes or meanes to bringe me to anie beinge. O how happie and fortunate are they that had neuer anie beinge, and they that were neuer borne! Happie are the wombes that neuer conceiued: and happie are the breſtes that neuer gaue ſucke.

After this ſorte shall the miſerable damned wretches curſe and banne all creatures, and cheiflie them that were the cauſe of their damnation. And ſo we read in the liues of the holie fathers, of a bleſſed holie man that ſawe by reuelation a verie deepe well, full of great and horrible flames of fire, and in the middeſt of them were the father, and the ſonne, both of them manicled together, and curſinge one an other, with great furious rage, and deſpite The father ſaied vnto his ſonne. *Curſed be thou my ſonne For I to leaue thee wealthie, and riche became an vſurer, and for vſurie am I nowe here in hell dam-*

ued. And the ſonne ſaied likewiſe vnto his father: *Curſed be thou my father, for that imaginynge to enriche me, thou haſt bene the cauſe of my damnation: in that thou diddeſt leaue me euill gotten landes and goodes, and I for the wrongefull keepinge of them and not makinge dewe reſtitution to the righte owners am here now alas damned euerlaſtinglie.*

The euill diſpoſition of the will of the dāned againſte the glorie of God and of his Sainctes.

Aboue all this, how great ſhall the paines and tormentes of the malitious and euil diſpoſed will of the damned be? There ſhalbe in the will a continuall and outragious malitious enuie againſt the glorie of almightie God, and his electe, which ſhalbe euermore bytinge and gnawinge at their entrailes, no leſſe than the worme of conſcience, whereof we ſpake before. Of this paine ſaieth the Pſalme: *The ſinner ſhall ſee and be angrie: he ſhall gnaſhe with his teeth, and conſume. And the deſire of the wicked ſhall perishe.* They ſhall haue alſo ſuch a great abhorringe and hatred againſt almightie God, becauſe he deteyneth and puniſheth thē in that place, that like as a madde dogge ſtroken with a ſpeare, tourneth againe in great furie to byte and gnawe it: euen ſo woulde the damned perſons (if they might poſſibly) teare and rente almightie God in peeces, becauſe they knowe that it is he, that pricketh them with his terrible ſpeare, and that it is he, that ſtriketh and tormenteth them from aboue with the dreadfull ſworde of his iuſtice. They haue alſo a verie great obſtinacie in wickednes, for they are not ſorie either becauſe they are wicked, or becauſe

Pſal. 111. 10.

Themalice and hatred of the dāned againſte almightie God.

The greate obſtinacie of the dāned in their wickednes

becauſe they haue bene wicked, but rather they wishe that they had bene worſe. And if they be ſorie for their wicked lyfe, it is not for anie loue they beare vnto almightie God, but for the loue of them ſelues, that ſo they might haue eſcaped theſe horrible tormentes, if they had liued otherwiſe. Beſides this, they haue alſo a perpetuall deſperation. For they thinke ſo euill of almightie God, and of his mercie, that they haue no maner of hope therein, that euer he can pardon them, and alſo for that they knowe for certayne that their moſt grieuous paines and tormentes ſhall neuer haue anie mitigation, or ende. This is the cauſe of their ſo horrible blaſphemies, and of their diſpitefull raylinges againſt almightie God. For as they haue no hope in him, ſo doe they ſeeke to be reuenged of him as much as they can with their outragious and malitious raylinge tonges.

The perpetual deſperation of the dãned.

Of the paine, which is tearmed by the diuines,
Pœna damni: *that is, the paine of loſſe of almightie God.*

§. III.

VHo woulde thinke that after all theſe paines here before rehearſed there were yet more to be ſuffered? And yet neuertheleſſe it is certaine that all theſe paines in compariſon of that which we haue now to

ſpeake of are as it were nothinge. Conſider then what a wounderfull payne this is like to be, ſeinge that ſuch horrible tormentes as we haue before mentioned maie be termed nothinge if they be compared with this tormente. For all the paine that we haue hitherto ſpoken of, appertaine for the moſt parte to the paine of the ſenſe. But beſides all theſe, there is yet an other paine called the paine of loſſe, (which we touched before) the which without all compariſon is farre greater than all the other, as it maie wel appeare by this reaſon. For paine is nothinge els, but onely a priuation of ſome good thinge that was either had, or in hope to be had. Now the greater this good thinge is, the greater paine and greife we haue when it is loſt. As it appeareth plainly in the loſſe of temporall thinges, the which the greater they are in vallewe, the greater is the greife that they cauſe. Now then, conſideringe that almightie God is an infinite good thinge, and the greateſt of all good thinges, it followeth neceſſarily that the wantinge of him shalbe an infinite miſerie, and the greateſt of all miſeries.

To looſe almightie God is the greateſt loſſe: for that he is an infinite good thinge.

Beſides this, almightie God is the center of the reaſonable ſoule, and the place where it hath his perfect reſt. And thereof it commeth that the ſeparation of the ſoule from almightie God is the moſt grieuous and painfull ſeparation of all that maie poſſibly be deuiſed. And therfore S. Chriſoſtome ſaieth: *That if a*

Almightie God is the centre of the reaſonable ſoule.

S. Chriſoſtome.

thin-

thouſande fiers of hell were ioyned together in one, they ſhoulde neuer be ſo great a paine to the ſoule, as it is to the ſoule to be ſeparated in this wiſe for euer from almightie God.

It is not poſſible for anie man to expreſſe by wordes the exceydinge greatnes of this greife. That ſeperation that is wont to happen in time of warre, when the ſuckinge babes are taken from their mothers breaſtes, is nothinge in compariſon of the perpetuall diuiſion, and ſeparation, which shalbe from the fruition of almightie God. And that thou mayſt vnderſtande ſomewhat hereof, conſider what a horrible kinde of death that was, which certaine tyrantes cauſed ſome of the martirs to be put vnto. They cauſed two toppes or greate boughes of two great trees to be bowed downe violentlie to the grownde, and at the two endes of them they commaunded the feete of the holie Martyr that shoulde ſuffer death to be bounde, this done, they commaunded that the two bowghes shoulde ſodēly be loſed with all violence, that when they shoulde recoyle and mounte vp againe to their naturall places, they shoulde hoyſe vp the bodie on highe, and ſo rente and teare it a ſonder in the aier, each one of the bowghes carienge with it that parte of the bodie, that was bounde vnto it.

Now if this crewell ſeparation of the partes of a mans bodie one from an other ſeeme ſo great a tormente, what a torment thinke yee shall that be, when the ſoule shalbe ſepa-

rated from almighty God, which is not a parte but the whole, of our soule, especially seinge the separation and tormente must endure, not onely for so smalle a time, as whileſt the bowghe of a tree maie ascēde frō the grownde vpon highe, but so longe as God shalbe God, which is for euer, & euer, worlde without ende.

Of the particuler paines of the damned in hell.

§. IIII.

BESIDES all theise paines before rehearsed, there be yet diuers and sundrie others. For these paines are generall and common vnto all the damned in hell, but ouer and besides these, there are certaine other paines that be particularly and especially appointed and proportioned to euerie damned person, accordinge to the qualitie of his synne, As the Prophet Esaie signified when he saied. *Measure shalbe geuen againste measure, for so hath our Lorde determined in his harde harte, in the daie of his heate.* This heate signifieth the enkendelinge and furie of the wrathe of almighty God. The harde harte signifieth the terriblenes of his sentence, that shall punnishe temporall offences with euerlastinge paines. The measure againſt measure, shalbe the quantitie and proportion of the paine, answerable to the qualitie of the offence. For therein shall the bewtie, and order of gode

Certaine peculiar paynes are also particularlie appoynted vnto euerye dāned person, accordinge to the qualitie of his synne. *Esa. 27. 8.*

gods iuſtice wounderfullye shewe it ſelfe, whē he shall geue to euerie one of the damned his deſerte, accordinge to the qualitie of his ſynne.

After this ſorte (as a holie father ſaiethē) The couetous shall there be punished with miſerable neceſſitie. The ſlouthefull and negligente shalbe pricked with bourninge hoat bodkins, and needels. The gluttons shalbe tormented with paſſinge great honger, and thirſte. The lecherous, and licentious liuers shalbe wrapped in flames of ſtinckinge brimſtone. The enuious shall houle and crie like madde dogges, with moſt inwarde paines, and greifes. The proude and preſumptuous shalbe full of perpetuall shame, and confuſion: and ſo in like maner of all the reſt.

The couetous.
The ſlouthefull.
The glutton.
The leacherous.
The enuious.
The proude.

Wherefore ô ye Idolators of the worlde! O ye louers of honor, and promotion! O ye greedie purchaſers and ſcrapers together of landes, and riches! O ye deuiſers of newe faſhoned gramentes, and of ſtraunge meates, paſtimes, and delightes! O thou wicked and miſerable Cittie of Babilon, who will now weepe, and bewaile thy caſe, who will lamente againe thy miſerable ſtate with ſuch pittiefull teares, as our Sauiour did, ſayeinge: *Si cognouiſſes & tu: &c.* Yf thou kneweſt nowe, &c. O that thou kneweſt how dearly theſe daintie delicate morſells will coſt thee, and what fierce tormentors theſe ſame Idols that thou nowe adoreſt, wilbe there vnto thee! If a man doe

eate fruit before it be rype, it muſt needes ſet his teethe on edge. And in like maner forſomuche as worldie men will now enioye eaſe and reſt before their time, and haue their paradiſe here in this place of bannishement, certaynlye the daye will come, when their deintie morſells will ſet their teethe ſore on edge: Accordinge as almightie God hath threatned by his Prophet: ſayeinge: Whoſoeuer will eate ſower grapes before they be rype, let him be well aſſured, that they shalbe bitter vnto him. Now that man eateth grapes before they be rype, that will preuente and taſt before hande here in this lyfe the delightes that are to be enioyed in the lyfe to come, who afterwardes shall feele the bitternes of that morſell, when by the iuſt iudgemente of almightie God he shalbe punished, becauſe he woulde be ſo haſtie to enioye reſt & delightes before his time.

we muſt not ſeeke to enioye eaſe and reſt in this lyfe, but expecte the ſame in the lyfe to come.

Ierem 31.30.

Of the eternitie of all theſe paines before rehearesed.

§. v.

NOw if, all theſe paines be of them ſelues ſo grieuous, and ſo paſſinge greate, how much greater and more grieuous shall they appeare, if vnto the greatnes and greiuouſnes of all theſe paines we ioyne alſo the eternitie, & euerlaſtinge continuãce of them, and that they shall neuer haue an ende. When tẽe thowſande yeares be gone,

and

& paſt, there shalbe added vnto them a hũdered thowſande yeares, and after thoſe hundered thowſande, there shal ſucceede ſo manie thowſande millions of yeares as there be ſtarres in the Skye, and ſandes in the Sea, and after all theiſe nombers of yeares are paſt, and gone, then shall the damned beginne to ſuffer a freshe, and ſo shall the euerlaſtinge wheile of their moſt horrible tormentes goe continually turninge about for euer, and euer, worlde without ende. *The Valleye of Tophet* (ſaieth Eſaie) *is prepared longe ſince as yeſterdaye, it is prepared at the kinges commaundemente, and it is verie diepe and large. The nutrimente thereof is fier, and much woode: and the blaſt of our Lorde beinge as it were a ronninge ſtoude of brimſtone doth enkendle it.* Eſa. 30. 33. This valley is the bottomles pit of hell, prepared as yeſterdaye (to wit, from the beginninge of the worlde,) for the punnishement of the wicked. The nutrimente thereof is fier, which burneth, and neuer conſumeth. And the matter that preſerueth this fier can neuer poſſibly ende; nor conſume, nor be diminished with anie continuance of tyme. And that the damned maie be aſſured that this horrible fier shal neuer be quenched, the diuelles haue alwaies in charge to blowe it, and to keepe it continuallye burninge, who as they be immortall, ſo shall they neuer ceaſſe or be wearie of blowinge therein. And thoughe they shoulde be wearie, yet is there the blaſt of the almightie and eternall liuinge God, which shall neuer

be wearie. Suerlie it shoulde be to greate purpose and verie much it were to be wished that men had some vnderstãdinge of the continuãce and eternitie of these most horrible grieuous tormentes, in such sort as they be indeede. For vndoutedlie this woulde be a greate brydle for our lyfe. And therefore it shall not be from our purpose, if we bringe here some examples of like thinges, to the intent that thereby we maie haue some vnderstandinge thereof.

Consider then with thy selfe that so horrible kinde of tormente, that is vsed in some countreis, where malefactors be burned aliue, and the greater their offences are, the lesse is the fyer wherewithall they are burned which is done in this wise, that their torment maye be the longer prolonged. But what is the longest time ordinarily that the tormente of a man maie continewe, that is thus executed by this artificiall crueltie? Trulie it can scarcely continewe one whole naturall daie. Well then, tell me I praie thee, if this be so terrible and so horrible a kinde of tormente that endureth one whole daie the fyer beinge also but smalle, what an exceidinge horrible tormente shall that be in hell, that shall endure euerlastinglie, for euer, and euer, with suche an extreme great and feruente fier as that is? Is there anie man in the worlde so well skilled in the Mathematicall sciences, that he can declare by anie demonstration how farre the one

exeec-

exceedeth the other? Now if a man to eſcape that tormente woulde not ſticke to put him ſelfe to all daungers, labours, and paines, be they neuer ſo great, what then ought all we to doe, to eſcape this moſt horrible extreme tormente of hell fyer?

Conſider alſo what a terrible kinde of tormente that was, which Phalaris that cruell Tyrante inuented, of whom it is writen, that he vſed when he woulde put men to death, to cauſe them to be incloſed within the bellie of a bull made of mettall, and then cauſed a fier to be made vndernethe it, and this cruell maner of punnishemente he deuiſed, that the miſerable man by the heate of the yron shoulde burne within the ſame by litle and litle, and not be able to eſcape, nor defende him ſelfe, nor haue anie other remedie, but onely to burne, and rore, and rumble, and toſſe him ſelfe within that ſtrait place, vntill he were dead. What harte can heare of this crueltie, but that his fleashe will tremble and quake, onely in thinkinge of it? Wherefore tell me now (ô thou Chriſtian) what is all this in compariſon of that moſt greiuous and horrible tormente which we here treate of, but onely a meere dreame, or shadowe? Now if the verie imagination and thinkinge of theſe horrible paines of hell doe make vs afraide, what shal it be, not to thinke of them onelie, but euen to ſuffer them in verie deede? Certainlie it is ſo horrible a matter to ſuffer paines and tormen-

tes euerlastinglye, that althoughe there were but one alone emonge all the children of Adam, that shoulde suffer in hell in this wise, it were enoughe to make vs all to tremble, and quake. There was but one emonge Christes disciples, that shoulde sell his master, and yet when Christ saied: *One of yow shall betraie me:* all beganne to be afraide, and waxe sad, for that the matter was of so great importance. Now then why doe not we much more tremble, and quake, knowinge certainlie: *That the nomber of fooles is infinite: and that the waie vnto life euerlastinge is verie narrowe, and strait: and that hel hath enlardged her mouthe without anie limitte,* to receiue the multitudes that goe into it? If we beleeue not this, where is our faith? If we doe beleeue and confesse it, where is our iudgemente, and reason? And if we haue both iudgement and reason, why doe we not publishe and preache this matter in the open streates and market places? Why goe we not into the desertes, (as manie of the Sainctes haue done) there to doe penance for our synnes, and to liue an austere lyfe emonge beastes, that we maie escape these most horrible and euerlastinge tormentes? How is it that we can sleepe in the night? Yea how happeneth it, that we be not quite out of our wittes, when we doe thinke attentiuelie and consider of so straunge a perill as this is, seinge lesse daungers than these haue bene able, not onelie to frighte and bestraught men out of their wittes, but also to bereue

Matth. 26. 21.

Eccles. 1. 15.
Matth. 7. 14.
Esa. 5. 14.

If a Christian did cõsider the euerlastinge continuance of the horrible paynes of hell, it woulde make him loke better to the dewe framinge of his lyfe.

bereue them of their liues.

This is the greateſt payne that the miſerable damned perſons haue in hell, to vnderſtande that almightie God and their moſt greiuous tormentes shalbe of one lyke continuance: and therefore their miſerie can haue no comfort, becauſe their paine hath no ende. If the damned perſons coulde be perſwaded that after a hundered thowſande millions of yeares their paynes shoulde haue an ende, euen that perſuaſion alone woulde be a great comfort vnto them. For then all their tormētes (albe it it were verie lōge) woulde yet at the lengthe come to an ende. But aſſured they are that their paines shall haue no ende at all. For as S. Gregorie ſaieth. *There the wicked haue death without anie death, an ende without anie ende, and a defecte without anie defecte.* For their death alwaies liueth, their ende alwaies beginneth, and their defecte neuer faileth. And for this cauſe the Prophet ſaieth: *They are in hell as it were sheepe, and death feedeth vpon them.* The herbe that is there fed vpon is not wholie plucked vp, becauſe the roote is aliue, which is the beginninge of lyfe: and this cauſeth the herbe to ſpringe againe, that it maie ſtill be fed vpon. And therefore the paſture of thoſe feildes is immortall, forſomuch as it is alwaies eaten, and alwaies reuyueth againe. Now after this ſorte shall death feede vpon the damned perſons: and as death cannot dye, ſo shall it neuer be filled with this kinde of foode, nor

S. Gregorie.

Pſal. 48. 15.

euer be wearie in doinge this office, neither shall it euer make an ende of deuowringe this morsell. For that death shall euermore haue somewhat in them to deuoure, and they shall euermore minister somewhat vnto death to be deuoured: so as the damned in hell shall suffer their most horrible paines and tormentes for euer, and euer without anie ende.

SATTURDAIE *nighte.*

THIS daie (when thou hast made the signe of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the felicitie of eternall glorie in the kingedome of heauen.

Eye hath not seene, nor eare hath heard, what things God hath prepared for them that love him, 1. Cor. 2.

SATTVRDAIE NIGHTE.

Of the everlastinge glorie and felicitie of the kingdome of heaven.

THis consideration is so profitable, that if it were holpen with the lighte of a liuely faithe, it were able to make all the bitter paines and labours which we shoulde take for the attaininge the-

reof to become ſweete, and pleaſant. For if the loue of landes and riches doe cauſe the paines, and labours, that be taken for them to ſeeme ſweete, and pleaſant, If the loue of childrē alſo doe cauſe women to wiſhe for the paines of childebearinge, what woulde the loue of this moſt excellent and paſſinge great felicitie doe, in compariſon whereof all other felicities are of non accompt? If it be ſaied of the patriake Iacob, that his ſeuen years ſeruice ſeemed but shorte vnto him, in reſpecte of the great loue he bare to Rachel, what woulde the loue of that infinite bewtie worke in our hartes, what woulde that euerlaſtinge mariage cauſe vs to doe, if it were conſidered with the eies of a liuely faieth?

Geneſ. 29. 20.

Wherefore that thou mayſt vnderſtande ſomewhat of this felicitie, thou haſt to conſider (emonge other thinges) theſe fiue pointes that are in it: to witt: The excellencie and greatnes of the place: The fruition of the companie of thoſe bleſſed inhabitantes: The viſion of almightie God, The glorie of the Sainctes bodies: And finalie, the perfect fruition of all good thinges that are there.

Fiue pointes to be conſidered in this meditation.

I. The goodlie bewtie of the heauens.

Firſt of all therefore conſider the excellencie of the place, and eſpecially the greatnes thereof, which is ſurelye very wonderfull. For when a man readeth in certaine graue authors, that euerie one of the ſtarres of heauen is greater than all the whole earthe, yea and which is more meruailous, that there be ſome ſtarres

emonge

emonge them of ſuch notable greatnes, that they be nyntie times greater then all the whole earthe: when a man hearethe theſe thinges, and lifteth vp his eies to heauen and ſeeth in the ſame ſuch a multitude of ſtarres, and ſo manie voyde ſpaces where manie more ſtarres might be ſet, how can he but wonder? How can he but be aſtonied, and in a maner beſides himſelfe conſideringe the paſſinge greatnes of that place, and much more of that mightie Soueraine Lorde, that created it of nothinge?

The goodlie bewtie of the heauens.

Then as towchinge the goodlie bewtie of that place it is a thinge that can not be expreſſed with wordes. For if almightie God hath created thinges ſo wonderfull and ſo bewtifull in this vale of teares, and place of bannishement: what wonderfull bewtifull thinges hath he created (trowe ye) in that place, which is the ſeate of his glorie, the throne of his mightie power, the pallace of his maieſtie, the howſe, of his electe, and the paradiſe of all delightes?

The fruition of the companie of the bleſſed inhabitantes in heauen.

After thou haſt conſidered the excellencie of the place, conſider alſo the great worthines of thoſe bleſſed inhabitantes that dwell in it: whoſe nomber, holines, riches, and bewtie, are greater that anie man can imagin. S. Iohn ſaieth, that the nomber of the electe is ſo great that no man is able to counte them. S. Dionyſius ſaithe, that the nomber of the Angels is ſo great, that they exceede without compariſon all corporall and materiall thin-

Apoc. 7. 9.

The nomber of the electe.

The nomber of the Angelles in heauen.

ges in the earthe. S. Thomas agreinge with this opinion saithe, that like as the greatnes of the heauēs exceedethe the greatnes of the earthe without anie proportion: euen so doth the multitude of those glorious spirites exceede the multitude of all corporall and materiall thinges that are in this worlde with the like aduantage and proportion. Now what thinge can be imagined more wonderful than this? Certainlie this is such a matter, that if it were well considered, it were able to astonishe all men. Againe, if euerie one of the Angels (yea thoughe it be the verie leaste Angell emonge them all) be more goodlie and bewtifull to beholde than all this visible worlde, what a glorious sight shall it then be to beholde such a nomber of bewtifull Angels, and to see the perfections, and offices, that euerie one of them hath in that highe and supreme citie? There the Angels goe as it were in ambassages: The Archangels are occupied in their ministerie: The Principalities triumphe: The Powers reioyce: The dominations gouerne: The Vertues shyne: The Thrones glister: The Cherubins geue light: The Seraphins burne with loue: And all of that heauenlie cowert doe singe lawdes and prayses vnto almightie God. Now if the companie and conuersation of good and vertuous persons be so sweete, and amiable a thinge, what a blessed thinge shall it be, to conuerse, and kepe companie with so so manie good and blessed Saincte as be there?

Angels.
Archāgels.
Principalities.
Powers.
Dominations.
Vertues.
Thrones.
Cherubins
Seraphins.

re? to ſpeake with the Apoſtles, to be conuerſant with the Prophetes, to communicate with the Martirs, and to dwell and haue a perpetuall familiaritie with all the electe?

III. The viſion of almighty God.

Now if it ſhall be ſo greate a glorie to enioye the companie of the good, what ſhall it be to enioye the companie and preſence of him, whom the morninge ſtarres doe praiſe, at whoſe excellente bewtie the Sonne and moone doe wonder, before whoſe maieſtie the Angels bowe downe, and at whoſe preſence men doe meruailouſlie reioyce? What a glorie ſhall it be, to beholde that vniuerſall goodnes, in whom are all good thinges? That greater worlde, in whom all worldes are conteyned? What a ioye ſhall it be to ſee him, who beinge one, is all thinges, and yet beinge one, and moſt ſimple in himſelfe, comprehendeth the perfections of all thinges? If to heare and ſee kinge Salomon, were thought ſo great a matter that the Queene of Saba ſaied of him: *Bleſſed are they that ſtand before thy preſence, and enioye thy wiſedome*: what a thinge ſhall it be to beholde that moſt highe Salomon? that euerlaſtinge wiſedome? that infinite greatnes? that ineſtimable bewtie? that exceedinge goodnes? and to enioye the ſame for euermore? This is the eſſentiall glorie of the Saincles. This is the laſt ende and center of all our deſires. 3. Reg. 10.

IIII. The glorie of the Saincles bodies in heauen.

After this, conſider the glorie of the bodies, in which there ſhalbe no parte but ſhalbe glorified. For there euerie one of the mem-

bers and ſenſes ſhall haue his particuler glorie, and obiect, wherein to take delighte. There the bodies of the Saincte ſhalbe endued with thoſe fower ſinguler qualities, and dowries, to witt, with ſubtilitie, ſwiftnes, impaſſibilitie, and clereanes. And this clearenes ſhalbe ſo great, that euerie one of the Saincte bodies ſhall ſhyne like the ſonne in the kingdome of their father. Now if this ſonne that ſtandeth in the middeſt of the firmamente, beinge but one, be ſufficient to geue lighte and comfort to all this worlde, what a lighte ſhall ſo manie ſonnes and lampes make, as ſhall ſhyne ſo brightlie in that place altogether?

The fower dowries of glorified bodies.

V.

To conclude, in this glorie all good thinges ſhalbe fownde wholye together, and all euill thinges ſhalbe bannished from thence. There ſhalbe healthe without infirmitie, libertie without bondage, bewtie without deformitie, immortalitie without corruption, aboundance without neceſſitie, quietnes without vexation, ſecuritie without feare, knowledge without error, fulnes without lothſomenes, ioye without heauines, and honour without contradiction. There (as S. Auguſtine ſaieth) ſhalbe true glorie. For there ſhall none be praiſed, either by error, or flaterie, There ſhalbe true honour. For there it ſhall neither be denied to ſuche as deſerue it, nor geuen to ſuche as deſerue it not. There ſhalbe true peace. For there ſhall no man be moleſted neither by him ſelfe, nor by others. The rewarde of

The perfecte fruition of all good thinges in heauen.

S. Auguſtine.

de of vertue shalbe euen he that gaue the vertue, and hathe promiſed himſelfe for a reward of the ſame, who is the greateſt and beſt of all thinges, (to witt, almightie God.) He shalbe the ende of our deſires. He shall there be ſeene without ceaſſinge, loued without lothſomes, and praiſed without wearines. There the place is large, bewtifull, bright, and ſecure. The compagnie verie good, and delightfull. The time alwaies after one ſorte, not diſtincted into eueninge, and morninge, but continued with a ſimple eternitie. There shalbe a perpetuall ſpringe, which throughe the freshnes and ſweete breathinge of the holie Ghoſt shall florishe for euermore. There shall all reioyce, all shall ſinge, and geue continuall praiſe to the cheife geuer of all thinges, throughe whoſe bountifull goodnes they liue, and reigne in glorie. O heauenly cittie! O ſecure dwellinge place! O bliſſefull countrey, where all delightfull thinges are to be fownde! O happie people, without anie grudginge! O quiet neighbours, where no one is ſubiecte to any wante, or neceſſitie! O that the ſtriffe, and contention of this preſent ſtate were at an ende! O that the daies of my bannishement might be finished! O how longe is the time of my peregrination prolonged! When shall this daie come? When shall I come and appeare before the face of my ſweete Lorde and Sauiour?

THE SIXTE TREATISE, OF THE CONSIDERATION OF the glorie of Paradiſe: Wherein the former meditation is declared more at large.

ONE of the thinges wherevpon it behoueth vs moſt to haue our eies alwaies fixed in this vale of teares, is the bleſſed ſtate of glorie in the kingdome of heauen. For this conſideration alone were able to encourage vs to ſuſteine willingelye, all labours and paines that are to be ſuffered for the atteyninge of it. When almightie God promiſed to giue to the Patriarke Abraham the lande of promiſe, he commaunded him to walke and vewe it all rounde abowte: ſayeinge,

Geneſ.13.17. *Ariſe, and walke all ouer this lande both in lengthe, and breadthe, and conſider it on euerie ſide. For I will geue it vnto thee.* Ariſe vp therefore (ô my ſoule,) aduaunce thy ſelfe on highe, leaue all earthlye cares and affaires here benethe, and flee vp with the winges of the ſpirite vnto that moſt excellẽte noble lande of promiſe, and cõſider with good attention the lengthe of the eternitie, the lardgenes of the felicitie, and the greatnes of the riches, with all the reſt that is therein.

It is writtẽ of the Quene of Saba, that when
3. Reg.10. she heatde of the great fame of Salomon, the went

went to Ieruzalem to ſee the great and wonderfull thinges that were reported of him. Conſideringe therefore that the fame of that heauenly Ieruzalem, and of that ſupreme kinge that gouerneth it, is no leſſe than the renowme of Salomon was, aſcende thou now vp on highe with thy ſpirite vnto this noble cittie, to contemplate the wiſedome of this ſupreme kinge, the bewtie of this temple, the ſeruice of this table, the orders of them that attende vpon it, the liueries that the whole familie weare, and withall the policie and glorie of this noble citttie. For if thou be able to conſider euerie one of theſe thinges, it maie be that thy ſpirite shalbe lifted vp aboue it ſelfe, and thou shalt perceiue that there hath not bene declared vnto thee ſo muche as the verie leaſt parte of this glorie. But for this purpoſe it shalbe requiſite to haue a ſpeciall lighte of almightie God, as the Apoſtle ſignifieth, ſayeinge: I beſeache the God of glorie and the father of our Lorde Ieſus Chriſt, to geue you the ſpirite of wiſedome, and to lighten the eies of your hartes, that you may vnderſtande how great the hope of your vocation is, and the riches of that enheritance, and glorie, which he hath prepared for the Sainctes. And althoughe in this glorie there be manie thinges to contemplate vpon, yet mayſt thou now eſpeciallie conſider theſe fiue principall thinges, that we towched before: to witt: The excellencie and greatnes of the place: The frui-

Ephes. 1. 17, 18.

Fiue principall thin-

ges to be considered in this meditation.

tion of the companie of thoſe bleſſed inhabitantes: The viſion of almightie God: The glorie of the Sainctes bodies: And the euerlaſtinge continuance and eternitie of all theſe ſo great and wonderfull benefites,

Of the goodlines and excellencie of the place.

§. 1.

FIRST of all conſider the goodlie bewtie of the place, which S. Iohn deſcribeth vnto vs in a figure in his Apocalips in theſe wordes: One of the ſeuen Angels ſpake vnto me, ſayeing: Come, and I will shewe thee the ſpouſe of the lambe: and he caried me awaie in ſpirite to a highe and great mountaine, and shewed me the holie cittie of Ieruzalem, which deſcended from heauen, and shyned with the clearenes of almightie God, and the light thereof was like to the gliſteringe brightnes of pretious ſtones. This cittie had one great and highe walle, in which were twelue gates, and in the gates twelue Angels, accordinge to the nomber of the gates. The foundations of the walles of this cittie were wholye wroughte with pretious ſtones, and the twelue gates thereof were twelue pearles, euerie gate made of one pearle, and the ſtreat of this cittie was of pure golde like vnto a verie cleare glaſſe: and I ſawe no temple therein, becauſe our Lorde God almightie

Apoc. 12.

mightie and the lambe were the temple: and the cittie had no neede of Sonne or Moone to geue light vnto it, forsomuche as the clearnes of almightie God doth lighten it, and the lampe that burneth there is the lambe. Moreouer the Angell shewed me a floud of the water of lyfe, as clear as the christal, which issued out of the seat of almightie God, and of the lambe. In the middest of the streat and both on the one side of the floude and on the other was planted the tree of lyfe, which brought forthe twelue fruites in the yeare, euerie monethe his fruite, and the leaues of this tree serued for the healthe of nations. No maner of malediction shall euer be seene there, but there shalbe the seat of almightie God, and of the lambe. And his seruãtes shall serue him, and they shall see his face, and haue the name of him written in their foreheaddes, and they shal reigne for euer, and euer, worlde without ende. *Apoc. 22.*

Beholde here (deare brother) the bewtie of this cittie described vnto thee: not that thou maist thinke that these thinges are there in such a materiall sort as the wordes doe sounde, but that by meanes of these thou maist conceiue other more spirituall and more excellent thinges, which are figured vnto vs by these materiall thinges.

The situation and greatnes of the heauenlie cittie.

The situation of this cittie is aboue all the heauens, and the greatnes and largenes thereof exceideth all measure. For if euerie one of the starres of heauen be so great as we haue

before declared, how great then muſt that heauen be, that conteineth in it all the ſtarres, and all the heauens? Suerlie there is no greatnes in the worlde that maie be compared vnto this. For (as a holie father ſaiethe) from the weſt parte of Spayne vnto the vttermoſt borders of the Indiens, a shippe maie ſaile (if it haue a proſperous wynde) in fewe daies; but that region of heauen is ſo great, that the ſtarres (which are more ſwifte than the ſonne beames) can not finishe their courſe in it in manie yeares.

The goodlie workemanshippe of the buildinge.

Now if thou demaunde of the workmanshippe of that buildinge, there is no tonge able to expreſſe it. For if that worke that appeareth outwardly to our mortall eies be ſo goodly, and bewtifull, what is to be ſuppoſed of all the reſt that is there reſerued for the ſighte onelie of immortall eies? And if we ſee that by the handiewoike of men certaine workes are made here ſo ſightlie, and ſo bewtifull, that they aſtonishe the eies of them that doe beholde them, what a worke muſt that be, which is wrought by the hande of almightie God himſelfe in that royall howſe, in that ſacred pallace, in that howſe of ioye, and ſolace, which he hath built for the glorie of his electe? O How amiable are thy tabernacles (ſaiethe the Prophet) ô Lorde God of vertues? My ſoule deſireth and feinteth in beholdinge the pallaces of our Lorde.

Pſal. 83. 1.

The ſtate

The thinge that moſt principallie commendeth

deth a cittie is the ſtate and condition of the citizens, to witt, if they be noble, if they be manie, if they liue in peace, and concorde emonge them ſelues. Now who is able to declare the excellencie of this cittie in this behalfe? All the inhabitantes therein be noble perſonages, there is no one emonge them of baſe linage, forſomuch as they be all the ſonnes and children of God. They be ſo frendly and louinge one towardes an other, that they be all (as it were) one ſoule, and one harte. And they liue in ſo great peace, and concorde, that the verie cittie it ſelfe is called Ieruzalem that is ſo ſaie, the viſion of peace. If thow deſire to vnderſtande the nomber of the inhabitantes in this cittie, vnto this deſire S. Iohn makerh anſwere in his reuelations, where he ſaieth: that he ſawe in ſpirite ſuch a great companie of bleſſed Saincles, that no man was able to recken them, gathered together of all kindes of nations, people, and tonges, which ſtoode before the throne of almightie God, and of his lambe, appareiled in white garmentes, and with triumphante palmes in their handes, ſinginge vnto almightie God ſonges of praiſe. And vnto this ſaveinge of S. Iohn, doth that agree verie well, which is ſignified by the Prophet Daniell concerninge this holie nomber: where he ſaieth: *Thowſande thowſandes ſerue the Lorde of maieſtie, and tenne hundered thowſande thowſandes ſtande before him.*

and condition of the citizens of heauen.

Apoc. 7. 9. The nomber of the bleſſed inhabitantes in heauen.

Dan. 7. 10.

And thinke not becauſe the nomber is ſo

great that they be therefore disordered. For there the multitude is no cause of confusion, but of greater order, and harmonie. For almightie God that hath with such a wonderfull consonance and agrement disposed the mouinges of the heauens, and the courses of the starres, callinge them euerie one by his proper name, hath also ordeined all that innumerable armie of blessed Sainctes with a most wonderfull goodlie ordre, and disposition, appointinge to euerie one his place, and glorie, accordinge to his merite. And so there is one place for the virgins, an other for the Confessors, an other for the holie Martirs, an other for the Patriarkes, and Prophets, an other for the Apostles and Euangelistes, and so forthe in all the rest. And in like sorte as men are there diuided, and placed, euen so after their maner are the Angels also, which be deuided into three Hierarchies, and those three Hierarchies into nine orders. And aboue all the Sainctes and Angels, is placed the throne of that most excellent Quene of Angels, the mother of almightie God, who alone is an order by her selfe: forsomuch as she hath no peere, nor anie one that is like vnto her. And aboue thē all the holie humanitie of our Sauiour Christ hath the cheife place and preeminēce, who sitteth at the right hande of the maiestie of almightie God in the highest.

Euerie one of the Sainctes hath his place and glorie in heauen accordinge to the degree of euerie one of their merites in this lyfe.

There be nine orders of Angels in heauen.

The blessed virgin Marie is placed in heauen aboue all the Angels and Sainctes.

Now (thou Christian soule) take a veve of all these orders: walke through these streates,

ces, and waies? consider the order of these citizens, the bewtie of this cittie, and the noblenes and worthines of these inhabitantes. Salute them euerie one by their names, and desire them to helpe and succour thee with their praiers. Salute also this sweete and pleasaunt countrey, and as a pilgrime beholdinge it as yet a farre of, directe thine eies, and withal thy harte vnto it, and saie. Alhaile sweete countrey! the lande of promise! the hauen of securitie! the place of refuge! the howse of blessinge! the kingdome of all worldes! the paradise of delightes! the garden of eternall flowers! the market place of all treasure! the crowne of all iust persons! and the ende of all our desires! Alhaile our mother, and our hope! After thee haue we sighed a longe time! For thee haue we mourned, and doe mourne euen at this presente! For the loue of thee haue we foughte and doe still fighte a longe battell in this our transitorie lyfe! For we knowe assuredlie, that none shalbe rewarded and crowned in thee, but onely such as haue here fowghten faithfullie. 2. Tim. 2. 5.

* * *

Of the seconde Ioye that the soule shall haue in the kingedome of heauen: which is the enioyinge of the companie of the Saincts.

§. II.

WHo is able after this great ioye to declare what a further ioye the soule shall haue by beinge in this most happie and blessed companie? For there the vertue of charitie is in her full perfection, the propertie of which vertue is to cause all thinges to be common. There shall that petition be perfectlie fulfilled which our sauiour made, sayeinge: *Ioan. 17. 11. I beseech thee ô father, that they maie be one* (by loue,) *as we are one* (by nature.) For there shall the electe be more streitlie vnited together in one than the members of one same bodie, because all shall participate of one same spirite, which geueth vnto all one same beinge, and withall one blessed lyfe. If thou imagin it to be otherwise, tell me, what is the cause why the members of one bodie haue so great a vnitie and loue one towarde an other? The reason is, because they all are partakers of one same forme, that is, of one soule, which geueth one same beinge and one lyfe to them Now if the spirite of a man haue power to cause so great a vnitie betwene members that are so different in offices, and natures, is it anie wonder if

All the electe in heauen shalbe more streit lie vnited together in one, than the members of one bodie, because all shall participate of the spirite of God.

if the ſpirite of almightie God by whom all the electe doe liue (which ſpirite is as it were the common ſoule to them all) shoulde cauſe a farre greater and more perfecte vnitie emonge them? eſpecially conſideringe that the ſpirite of God is a more noble cauſe, and of a more excellent vertue, and power, yea, and geueth alſo a more noble beinge?

Well now, if this maner of vnitie and loue doe cauſe all thinges to be cõmõ, as well good, as euil, (as we ſee in the members of ono bodie, and in the loue of mothers towardes their children; who reioyce as much at their felicitie, as at their owne,) what a wonderful ioye shal one of the electe there haue of the glorie of all the reſt, conſideringe that he shall loue euerie one of them as well as him ſelfe? For as S. Gregorie ſaiethe. *That heauenly inheritance vnto all is one, and vnto euerie one is all: forſomuch as euerie one of the bleſſed Sainctes reioyceth as muche at the ioyes and felicities of all others, as if he were him ſelfe in poſſeßion of the ſame.* But what can we inferre of all this? Marie thus much, that as the nomber of the bleſſed Sainctes is after a ſorte infinite, euen ſõ the ioyes of each one of them shall alſo after a ſorte be infinite, and that euerie one of the Sainctes shall haue the excellencies of all, forſomuch as whatſoeuer anie one of them shall not haue in himſelfe, he shall haue it in others. Theſe be ſpiritually thoſe ſeuen ſonnes of Iob, emonge whom there was ſuch a greate loue and communicatinge one to an other, that eue-

S. Gregorie.

Iob. 1. 4.

he one of them in his order made a feast one daie of the weke vnto all the reste, whereby it came to passe that euerie one of the was no lesse partaker of the goodes of others, than of his owne proper goodes. And so that which was proper to one was cõmon to all: and that which was common to all was proper to euerie one. This effecte wroughte loue and brotherly affection in those holie brethern. Now how much greater shall the brotherly loue of the electe be in the kingdome of heauen? How much greater shall the nomber of brothers be there? How much more treasure and riches shall they haue to enioye? Now by this accompte, what a feast shall that be, which the Seraphins shall there make vnto vs, who are in the highest degree of all blessed Spirites, and most neare vnto almightie God, when they shall discouer vnto our eies the noblenes of their state, and condition, the cleerenes of their contemplation, and the most feruente burninge heate of their loue? What a feast also shall the Cherubins make, in whom the treasures of the wisedome of almightie God are enclosed? What a feast likewise shall that be of the Thrones, and Dominations, and of all the other blessed spirites? What a ioye shall it be to see and haue the fruition of that glorious armie of Martirs, clothed with white garmentes, with their palmes in their handes, and with the glorious enfignes of their triumphes? What a ioye shall it be to beholde there those

Luc. 19.
Seraphins.
Cherubins
Thrones.
Dominations.
Ieron. 31.
Martirs.

eleuen

eleuen thowſande virgins altogether, and thoſe tenne thowſande Martirs, which were the true followers of the glorie, and Croſſe of Chriſt, with other innumerable multitudes of them? What a ioye shall it be to ſee there that glorious Deacon (S. Laurence) with his gredyron in his hãde, shyninge nowe much brighter than the flames wherewith he was burned, hauinge defyed the cruell tirantes, and wearied the tormẽtors with an inuincible patience? What a ioye shall it be to beholde there the bewtifull and glorious virgin S. Catherine crowned with roſes, and lilies, who ouercame the wheele of their raſers with the weapons of faith, and hope? What a ioye shall it be to ſee thoſe ſeuen noble Machabees with their godly and valiant mother, hauinge contemned all kinde of deathes and tormentes for kepinge the lawe of almightie God? What chaine of golde and pretious ſtones are ſo goodly to beholde as the necke of the glorious forerunner of Chriſt. S. Iohn Baptiſt, who choſe rather to loſe his head, than to diſſemble the filthines of the adulterous kinge? What purple shal shyne ſo brighte as the bodie of bleſſed S. Bartholomewe, who had his skinne fleyd from his fleashe for our Sauiour Chriſt his ſake? What other thinge shall it be to ſee the bodie of S. Stephen that was bruſed with the ſtrokes of the ſtones, than to beholde a riche longe robe trimlie garnished and ſett all ouer with goodlie precious rubies, and diamondes? What

Virgins.

S. Laurence.

S. Catherine.

The holie Machabees.

S. Iohn Baptiſte.

S. Bartholomewe.

S. Stephen.

a ioyful sighte shall it be to see those two glo-
S. Peter. rious princes of Christes Churche, S. Peter,
S. Paul. and S. Paule, shyninge there verie brightly, the one with his sworde, and the other with the glorious standarte of Christ (to witt, the Crosse) wherewith they were crowned? Now what a ioye shall it be, to enioye the glories of each one of all these blessed saincte, as if they were properly our owne? O glorious feaste! ô royall bancket! ô table meete for almightie God, and his electe! Wherefore let these wordlinges get them to their filthie and carnall banckettes: let them burste their bellies with their gluttonous excesse, and superfluities: Such a feast as this is where such excellent meates are serued is conuenient for almightie God, and his electe.

Ascende yet vp higher aboue all the orders of Angels, and there shalte thou finde an other singuler glorie that doth wonderfullie reioyce all that supreme Courte, and maketh the cittie of God as it were dronke with meruailous delighte. Lift vp thine eies, and beholde (the
The blessed virgin Marie, mother of God. most blessed virgin Marie) that Quene of mercie full of clearenes, and bewtie, at whose glorie the Angels doe wonder, and in whose excellencie men doe glorie. This is the Quene of heauen crowned with starres, clothed with the sonne, shodde with the moone, and blessed aboue all women.

Consider now what a greate ioye it shalbe to beholde this our blessed Ladie, and mother, not kneelinge now vpon her knees before the maunger,

maunger, not troubled and moleſted now with the fryghtes and feares of ſuch thinges as holie Simeon propheſied vnto her, not lamentinge and ſeekinge now her loſt childe in all partes, but withe ineſtimable peace and ſecuritie placed at the righte hande of her deere ſonne, without all feare of euer leeſinge that her moſt pretious treaſure. Now hathe ſhe no neede to ſeeke the deade time of the ſecrete night, to deliuer the childe frō the conſpiracies of Herode by flyenge into Egipte. Now dothe she no more ſtāde at the foote of the croſſe, receyuinge vpō her head the droppes of bloude that fel from aboue, and caryenge in her vpper garmente a perpetuall remembrance of that hergreate greiſe. Now she feele the no more the greiſe of that dolefull exchaunge, when she had aſſigned vnto her the diſciple in ſteed of the maſter, and the ſeruante in ſteed of the lorde. Now are thoſe ſorowfull wordes to be hearde no more which she vttered with great weepinge and lamention vnder that bloudie tree: ſayeinge: *O that I might die for thee Abſolon: my ſonne: my ſonne Abſolon.* Now is all this ſorowe at an ende, and she that was more afflicted in this worlde thā anie other mere creature, is now ſeene there exalted aboue al creatures, enioyinge for euer that cheifeſte goodnes; and ſayeinge: *I haue founde him whom my ſoule loueth: I will holde him, and will not let him goe.*

Luc. 2.

Math. 2.

Ioan. 19.

4. Reg. 18. 33.

Cant. 3. 4.

The ſacred humanitie of Chriſte.

And if it this be ſo great a ioye, what a ioye ſhall that be to beholde the moſt ſacred huma-

nitie of our sauiour Christ, and the glorie and bewtie of that bodie, which was so foulie disfigured for our sakes vpon the crosse? *It shalbe vndowtedlie* (as S. Bernarde saithe) *a thinge full of all sweitnes, and delighte, when men shall there see and beholde a man, the creator of men, and Lorde of all thinges treated.* We are wonte to esteeme it for a singular honour to our whole familie, to see some one of our kinred to be made a Cardinall, or a Pope. Now how farre greater honour shall this be vnto vs, to see that Lorde who is of our fleashe, and bloude, sittinge at the righte hande of the father, and made kinge both of heauen, and earthe? With what a passinge great ioye shall men stande emonge the Angels, when they shall see that the Lorde of the whole howse, and the vniuersall creator of all thinges is not an Angell, but a man? For if the members doe accompte that to be an honour vnto them, that is done to their head, (by reason of the great vnion, that is betwene them and it,) what shall it be there, where there is suche a strayte vnion betwene the mēbers, and the head? What shall it be els, but that euerie one of the saincte shall accompte the glorie of their Lorde as their owne peculiar glorie? This ioye shalbe so passinge great, that no wordes are able to expresse it accordinge to the worthines thereof. Now who shalbe so happie, as to be thowghte worthie to enioye so great a blysse and felicitie? O that thou wete as my brother suckinge the brestes of

S. Bernarde.

It shalbe a greate ioye to men in heauen, to see the Lorde and creator of all thinges to be (not an Angell, but a man.

Cant. 8.

of my mother, that I mighte finde thee without, and kisse thee with the lippes of deuotion, and embrace thee with the armes of loue! O moſt ſweete louinge Lorde! When ſhall this ioyefull daie come? When ſhall I appeare before thy face? When ſhall I be filled with thy excellente bewtie? When ſhall I ſee that countenance of thyne? wherevpon the Angels are deſirous to beholde?

Of the thirde ioye that the ſoule ſhall haue in the kingdome of heauen: which is, the enioyinge of the cleare viſion of almightie God.

§. III.

NOw what a ioye ſhall it be aboue all this to haue a cleare ſighte of that diuine face, in the ſight of whō conſiſteth the eſſentiall glorie of the Sainctes? All the thinges we haue hitherto ſpoken of, are certainly great motiues towardes the accomplishemente of glorie: but they all are litle in compariſon of the cleare viſion of almightie God. Of Iſſachar it is written, *That he ſawe that reſt was good, and that the lande was beſt? and therefore he put his ſhoulders to labour, and made him ſelfe ſubiecte to tribute.* The reſt and glorie of the Sainctes is good: but the lande that bringeth forthe this reſt is beſt in the ſuperlatiue degrie. For this lande is the face and bewtie of almightie God, of the viſion and

In the cleare viſion of almightie God conſiſte the eſſentiall glorie of the Sainctes.

Gen. 49. 15.

beholdinge of whom proceedeth the reſt and glorie of the Sainctes. This cleare viſion of almightie God, is the thinge that of it ſelfe alone is able to geue perfecte reſt vnto our ſoules. For all the ſweetnes and pleaſantnes of creatures maie well geue delighte to the harte of man, but it can neuer wholye ſatisfie and fill it. Now if all theſe good thinges before rehereſed ſhall ſo much delighte vs, how much then ſhall that good thinges delighte vs, that conteineth in it ſelfe the perfection and ſomme of all good thinges? And if the onely ſighte and beholdinge of creatures be ſo glorious, what a glorie ſhall it be to beholde that diuine face, that moſt brighte lighte, and that moſt excellente bewtie of almightie God, in whom all bweties doe ſhyne? What a glorious ſighte ſhall it be to beholde that eſſence, ſo wonderfull, ſo ſimple, and ſo communicable, and with one ſighte to beholde in the ſame the miſterie of the moſt bleſſed Trinitie? The glorie of the father, the wiſedome of the ſonne, and the goodnes and loue of the holie Ghoſt?

The harte of man can neuer be fullie ſatisfied and filled but onelie with the viſion of almightie God.

There ſhall we ſee God, and in God both our ſelues, and all thinges. S. Fulgentius ſaithe, that like as he that hath a glaſſe before him, ſeeth the glaſſe and him ſelfe in the glaſſe, and all other thinges that are before the glaſſe, euen ſo when we ſhall haue that vnſpotted glaſſe of the maieſtie of almightie God preſent before vs, we ſhall ſee him, and our ſelues in him, and withal whatſoeuer is without him,

S. Fulgentius.

accor-

accordinge to the knowledge (greater, or leſſe) that we shall haue of him. There shall the appetite of our vnderſtandinge reſt, and shall not deſire to knowe anie thinge els, becauſe it shall haue before it all that can be knowen. There shall the appetite of our will reſt in louinge that vniuerſall good thinge in whom are all good thinges, and out of whom there be no more good thinges to be enioyed. There shall our deſire reſt, and be fullie ſatisfied with the morſel of that ſupreme ioye, which shal in ſuch wiſe fill the mouthe of our harte, that there shalbe nothinge els for it to deſire. There shall thoſe three Theologicall vertues, to witt, Faithe, Hope, and Charitie, wherewith almightie God is here honored, be perfectlye rewarded? when vnto faithe there shalbe geuen for a reward the cleare viſion of almightie God: vnto hope the poſſeſſion of him: and vnto charitie imperfect, charitie in all her perfection. There shall the electe ſee, loue, enioye, and prayſe almightie God. There shall they be filled without glutttinge, and be hõgrie without neceſſitie.

The vnderſtandinge.

The will.

The deſire.

How faithe, hope, and charitie shalbe rewarded in heauen.

There is the place where that ſonge is alwayes ſonge, that S. Iohn hearde in his reuelations, which ſonge he teatmed, *Quaſi canticum nouum*: *As it were a newe ſonge*. For that althoughe the ſonge be alwayes after one maner (forſomuche as it is one cõmon prayſe, anſwerable to one common glorie, which all that bleſſed companie enioyeth,) yet is it alwaies newe, as conçerninge the taſte and delighte it hath. For

Apoc. 14. 3.

loke what taſte it had at the beginninge, the ſame verie taſt alſo ſhall it haue for euer, and euer, without ende. The ioye of the Sainctes in heauen ſhall neuer diminiſhe, nor decaye, neither ſhall their bodies euer decaye, or waxe olde. For he that cauſeth the heauens to be alwaies freshe and newe after ſo manie thowſande yeares as haue paſſed ſince they were created, ſhall alſo cauſe the flower of the glorie of the Sainctes alwaies to be liuelie, and florishinge, and neuer to wither or decaye in anie one poynte.

Of the fourthe ioye that the ſoule ſhall haue in the kingdome of heauen: which is the enioyinge of the glorie of the bodie.

§. IIII.

The bodies of the Sainctes ſhall alſo be glorified in heauen.

THE cleare viſion of the diuine maieſtie is (as hathe bene declared) the eſſentiall glorie of the bleſſed ſoules in heauen. Howbeit our moſt iuſt iudge and bountifull father, thinkethe it not enoughe to glorifie the ſoules onely, but for the honour of them, extendethe his magnificence and liberalitie yet further, euen to glorifie their bodies alſo: geuinge thus a rowme and place vnto beaſtes in his royall and euerlaſtinge heauenlie pallace. O louer of men! O honorer of the good and vertuous! What hath this rotte and ſtinckinge fleashe of ours (which like

like a beaſt followeth alwaies his appetites) to doe with the ſanctuarie of heauen? What? ſhall this fleaſhe (which ſhoulde rather be tied vp in a ſtable emonge beaſtes) be placed emonge the Angels in heauen? Let duſt (ô Lorde) continewe with duſt, for it is not ſeemely that earthe ſhoulde be placed aboue the heauens.

But he that ſaiede vnto Abraham, I will honour and multiplie Iſmael, notwithſtandinge he is the ſonne of a bondſlaue, becauſe he appertaineth vnto thee, will alſo shewe this fauour to the bodies of the Sainctes, for the nighe kinred that is betwene the ſoules, and thé. It is our Lordes pleaſure alſo that he that hath holpen to beare the burthen, ſhall likewiſe be partaker in the diuiſion of the glorie: and that like as the ſoule by conformynge it ſelfe in this lyfe vnto the will of God, commeth afterwardes to be made partaker of the glorie of God: euen ſo the bodie which (contrarie to his nature) was conformable and obedient vnto the will of the ſoule, ſhall alſo be made partaker of the glorie of the ſame ſoule. And thus ſhall the iuſt be glorious both in bodie, and ſoule. And (as the Prophet ſaiethe: *They ſhall poſſeſſe in their countrey dowble riches*: Whereby is vnderſtoode the glorie of the ſoules, and the glorie of the bodies.

Gen. 17. 20.

Note here the reaſon why the Sainctes bodies ſhall as well be glorified in heauen as their ſoules.

Eſa. 61. 7.

Now what ſhall I ſaie of the glorie of the ſenſes? Eache one of them ſhall there haue his owne proper delighte and glorie. The eies ſhalbe renewed and made more cleare than

The glorie of the ſenſes.

The eies.

the lighte of the ſonne: They ſhall ſee thoſe roiall pallaces, thoſe glorious bodies, and thoſe bewtifull fouldes, with other infinit goodlie thinges that are there to be ſeene. The eares ſhall alwaies heare that wounderfull muſicke, which is ſo exceedinge ſweete, and pleaſant, that one onely ſownde of it were able to bringe all the hartes of this worlde a-ſleepe. The ſenſe of ſmellinge ſhall alſo be recreated with moſt ſweete and pleaſant ſauours, not of ſuch vaperous thinges as we haue here, but of ſuch as be proportionable to the glorie that is there. In like maner the taſte ſhalbe ſatisfied with incredible ſweetenes, and delightes, not for ſuſtentation of lyfe, but for accomplishemente of all glorie. Now what an exceedinge ioye ſhall the bleſſed ſoule conceyue at that time, when for the mortification and diligente lookinge vnto the ſenſes (which continued ſo shorte a time) she ſeeth her ſelfe ſo wholie drowned in that moſt deepe fountaine of glorie, without findinge anie bothom or ende of ſo manie and of ſuch paſſinge great ioyes? O labours and paines well employed! O ſeruices well rewarded! O treaſure not ſo much to be ſpoken of, as to be wiſshed, and deſired, and to be purchaſed with a thowſande liues, if we had ſo manie to geue for the ſame!

The eares.

The ſmellinge.

The taſte.

Of the fyfte ioye in the kingdome of heauen: which is the euerlaſtinge continuance of the glorie and felicitie of the Sainctes.

§. V.

PVT now let vs ſee for how longe time this great glorie and felicitie is to be enioyed. This is a pointe that were able alone to cauſe vs euen to crie out, and deſire, that all maner of tribulations, afflictions, paynes, and labours, might ranye and powre downe vpon vs, as thicke as hayle, ſo that we might ſerue and pleaſe almightie God in this tranſitorie lyfe, who is to beſtowe ſo great and ineſtimable benefites vpon vs in the euerlaſtinge lyfe to come.

This rewarde of ſo great glorie and felicitie in the kingdome of heauē, ſhal endure ſo manie thowſandes yeares, as ther be ſtarres in the firmament, yea and a greate deale longer: It ſhall endure ſo manie hundered thowſande millions of yeares, as haue fallen droppes of water vpon the earthe, yea and a greate deale longer: yea to conclude, it ſhal endure ſo longe as almightie God him ſelfe ſhall endure, which ſhalbe euerlaſtingelie worlde without ende. For it is written thus: Our Lorde ſhall raigne for euer, and euer. And in an other place: Thy raigne is the raigne of all worldes, and thy dominion

endurethe from generation, to generation.

Wherefore (ô father of mercies, and God of all conſolation) I humbly beeſech thee by the bowels of thy mercie, that I maie not be depriued of this ſupreme glorie, and felicitie. O Lorde my God, that haſt vowchſaffed to create me after thyne owne image, and likenes, and to make me capable of thy ſelfe, fill this harte of mine (which thow haſt created,) with thy ſelfe, ſith thow haſt created it for thy ſelfe.

Pſal. 141. *Let my portion* (ô my almightie God) *be in the lande of the liuinge.* O Lorde I beſeech thee, geue me not in this tranſitorie lyfe either reſt, or riches: but reſerue all in ſtore for me for the

Num. 32. 6. euerlaſtinge lyfe to come. I deſire not to enherite with the children of Ruben in the lande of Galaad, and to loſe my right and title of the

Pſalm. 26. lande of promiſe. *One thinge onely (ô Lorde) haue I demaunded of thee, and this will I alwaies require, that I maie dwell in the howſe of our Lorde all the daies of my lyfe.*

SON-

SONDAIE nighte.

THis daie (when thou haſt made the ſigne of the Croſſe, and prepared thy ſelfe hereunto,) thou haſt to meditate vpon the benefites of almightie God: that in ſo doinge thou mayſt geue him thankes for them, and enkendle in thy ſelfe a more feruente loue of him, who hath shewed himſelfe ſo bountiefull towardes thee, and withall procure thereby more greife and ſorowe for the ſinnes and offences, that thou haſt committed againſt ſuch a louinge benefactor.

SONDAIE NIGHTE.

OF THE BENEFITES OF ALMIGHTIE GOD.

AND albeit the benefites of almightie God towardes vs be innumerable, yet they all maie be reduced to fiue kindes: to witt, to the benefites of creation, conseruation, redemption, vocation,

tiẽn, and to the secrete benefites, that euerie one hath receyued particulerly in him selfe.

As concerninge the first benefite, which is of creation: Consider first with great attention what thou wast before thou were created, and what almightie God hath done for thee, and bestowed vpon thee, before thou diddest merite or deserue anie thinge at all: to witt, he gaue thee thy bodie with all thy members and senses, and thy soule which is of so great excellencie, created after his owne image and likenes, for so highe and excellent an ende, as to haue the fruition of almightie God. And withall he gaue thee those three noble powers also of thy soule, which be, Vnderstandinge, Memorie, and Will. And consider well with thy selfe, that to geue thee this soule, was to geue thee all thinges. For it is cleare that there is no perfection nor habilitie in any of all the inferior creatures, but that man hath the same in him in a farre more highe and greater perfection, and by meanes of the vertue and habilitie of his soule he is able to attaine vnto it. Whereby it appeareth, that by geuinge vnto vs this thinge alone, (to witt, our soule) he gaue vs therewith at once all thinges together. i. The benefite of creation,

As concerninge the benefite of conseruation, consider how all thy whole beinge dependethe of the prouidence of almightie God: How thou art not able to liue one momente, not to steppe so much as one steppe, were it not by meanes of him. Consider also, how he ii. The benefite of conseruation.

hath created all thinges in this worlde for thy vse, & seruice: insomuche as he hath appointed euen the verie Angels of heauen for thy garde, and defence. Consider moreouer, how he hath geuen thee healthe, strenghte, lyfe, sustenaunce, with all other temporall helpes, and succours. And aboue all this, consider well the manifolde great miseries, and calamities, into which thou seest other men falle euerie daye, and how thou thy selfe mightest also haue fallen into the same, had it not bene that almightie God of his greate mertie preserued thee.

III. The benefite of redemption.

As concerninge the benefite of redemption, thou mayst consider herein two thinges. First, how manie and how great benefites almightie God hath geuen vs by meanes of the benefite of redemption. And secondlie, how manie and how great miseries he hath suffered in his most holie bodie and soule to purchase these benefites vnto vs.

IIII. The benefite of vocation.

As concerninge the benefite of vocation, consider first of all, what a great benefite it was of almightie God to make thee a Christian, to calle thee to the Catholike faith by meanes of the holie Sacramente of Baptisme, and to make thee also partaker of the other sacramentes. And then if after this callinge of thee thou hast fallen into deadlie synne, and thereby loste thyne innocencie, in case now our Lorde haue raised thee vp from synne, and receiued thee againe into his grace, and fauour, and set thee in the state of saluation, how canste thou

be

be able to geue him ſufficient praiſes and thãckes for this ſo ineſtimable a benefite? What a great mercie was it, to expecte thee ſo longe time? to ſuffer thee to committe ſo manie ſynnes? and in the meane time to ſende thee ſo manie diuine inſpirations? and not to shorten the daies of thy lyfe, as he hath done to diuerſe and ſundrie others, that were in the verie ſame ſtate? and laſte of all, to calle thee with ſo mightie a grace, that thou mighteſt ryſe vp againe from death to lyfe, and open thyne eies to beholde the eternall lighte? What a great mercie was it alſo (after that thou waſt conuerted, to geue thee grace not to returne vnto deadlie ſynne againe, but to ſtande and vanquise thyne enemie, and to perſeuere in good lyfe? This is that morninge and euenинge dewe that almightie God promiſed by the Prophet Ioel, ſayeinge: *And yee ſonnes of Sion reioyce, and be glad in our Lorde God: for he hath geuen you a teather of iuſtice, and he ſhall cauſe the morninge and euenинge dewe to rayne and poure downe vpon you.* Ioel.2.23. Meaninge hereby that almightie God geueth vs firſte his preuentinge grace, wherewith we beginne to ſowe the ſeede of vertues: and afterwardes he geueth vs his grace ſubſequent; and final, which bringeth this ſeede to his full rypened, and happie ende.

1. Grace preuentinge.

2 Grace ſubſequente and finall.

These are the publike and knowen benefites. But beſides theſe there be other ſecrete benefites, which no man knoweth but he onely that hathe receiued them. Agayne, there be

V. Of ſecrete benefites.

other benefites also so secrete, that euen he himselfe that hathe receiued them knoweth not of them: and he onely knoweth them that is the geuer of them. How manie times hast thou deserued in this worlde either throughe thy pride, negligence, or vnthankfulnes, that almightie God shoulde haue withdrawen his grace from thee, and vtterlie forsaken thee, as he hath done to manie others for some one of these causes, (for whosoeuer they be that doe falle from God, they falle by some of these meanes,) and yet hath not almightie God dealte thus with thee? How manie euilles and occasions of euilles hath our Lorde prevented and turned awaye by his prouidence, in ouerthrowinge the snares of the deuill thine enemye, and stoppinge him of his passage, and not permittinge him to execute his wylie practises and deceites vpon thee? How oftentimes hath he done for euerie one of vs, as he saiede he did for S. Peter? Beholde, (saiede our Sauiour) how Satan goeth busilie aboute to sift you as corne in the barne, but I haue praied for thee, that thy faithe faile not. Now who knoweth these secretes, but onely almightie God. The positiue benefites be such as a man maie sometimes vnderstande and knowe them: but those benefites that are called priuatiue, which consiste not in doinge benefites vnto vs, but in deliueringe vs from hidden and secrete euilles that were commynge towarde vs, who is able to vnderstande? Wherefore as well for

We falle frō Godeyther throughe our pride, negligēce, or vnthankefulnes.

Luc. 22.

Benefites positiue.

Benefites priuatiue.

these

these benefites, as for the others, it is reason we shoulde alwaies shewe our selues thankefull to our Lorde, and vnderstande how farre in arrerages we be in our reckeninge with him, and how much more we be indetted vnto him, than we are able to paie, consideringe we are not able so much as to vnderstande what they are.

THE SEVENTHE TREATISE.

OF THE CONSIDERATION OF *the benefites of almightie God: Wherein the former meditation is declared more at large.*

ONE of the greatest complaintes that almightie God maketh against men, and wherewith he will most charge them at the daie of their accompte, is their vnthankfulnes and ingratitude for his manifolde benefites. With this kinde of complaynte the Prophet Esaie beginneth the first wordes of his prophecie, callinge heauen and earthe to witnes against the ingratitude and vnthankfulnes of the wicked. Hearken (saieth he) ô heauen, and thou earthe geue eare vnto my wordes, for our Lorde hath spoken it: I haue nourished children, and exalted them, and they haue despised me: The oxe knoweth his owner, and the Asse his masters maunger: but Israell hath not knowen me, neither woulde my people vnderstande me. Now

Almightie God will charge vs at the daye of our accompte with our vnthankefulnes and ingratitude, for his manifolde benefites. *Esa. 1.*

what thinge is more ſtraunge, than that men shoulde not acknowledge that thinge, which the verie bruite beaſtes doe acknowledge. And (as S. Ierome ſaieth vpon this place: The Prophete woulde not compare men with other lyuinge beaſtes that are more quicke of ſenſe, as with the dogge, that for a litle peece of bread defendeth his maſters howſe, but euen with the Oxe, and Aſſe, which are more heauie, and rude: geauinge vs hereby to vnderſtande, that vngratefull and vnthankefull perſons are not to be likened to euerie kinde of beaſtes, but that they be much more brutishe than the moſt brutishe beaſtes that are.

S. Ierome.

Vngratefulful and vnthankefull perſons are more brutishe than the moſt brutishe beaſtes that are.

Now what punishement (trowe yee) doth ſo great beaſtlines deſerue? Almightie God hath prepared many punishements for ingratefull perſons: but the moſt iuſt and ordinarie punishement is to ſpoile them of all thoſe benefites they haue receyued, becauſe they woulde not geue thankes to the geuer of them, as of duetie they ought to haue done. For as S. Bernarde ſaiethe: *Ingratitude is as it were a burninge winde, that drieth vp the riuer of Gods mercie, the fountain of his clemencie, and the flowinge ſtreame of his grace.*

The ordinarie puniſhemente of ingratful perſons.

S. Bernarde.

1. The conſideration of Gods benefites moueth vs to loue God.

Now as vnthankfulnes is the cauſe of ſo great euils, euen ſo contrariewiſe thankefulnes is the beginninge of verie great graces, and eſpecially of three. The firſt is the loue God. For (as Ariſtotle ſaieth) goodnes is amiable of it ſelfe, and euerie man is naturallie moſt inclined

to

to loue his owne proper weale. Seinge therefore that men be naturally ſuch louers of them ſelues, and of their owne proper commoditie, when they ſee plainlie that all that they haue, cõmeth of the gratious goodnes of that cheifeſt benefactor, forthewith they be moued to loue, and wishe well vnto him, whom they perceiue and acknowledge to haue beſtowed ſo great benefites vpon them. And therefore it commeth, that emonge the conſiderations that doe moſt helpe vs to attayne vnto the loue of God, one of the moſt principall is the conſideration of the benefites of almightie God. For euerie one of theſe benefites is as it were a fyerbrande, that quickeneth and enkendeleth more and more the flame of this loue: and ſo conſequently, to conſider many of theſe benefites, is to ioyne manie fyerbrandes togethe, whereby the flame of this fyer is enkendeled more and more in vs.

11. The conſideratiõ of Gods benefites ſtirreth vp a deſire in a man to ſerue God.

This conſideration helpeth alſo to ſtirre vp a deſire in a man to ſerue almightie God, when he conſidereth the great bownden duetie, that he oweth vnto him, vnto whõ he is ſo much indetted. For if the verie birdes and bruite beaſtes be moued herewith to anſwere vnto the voice of him that calleth them, and doe obeye (as thoughe they were reaſonable creatures) vnto all ſuch thinges as are commaunded them: how much greater prouocations haue we to doe the like vnto almightie God, that haue receiued farre more than they, and be able to vn-

derſtande farre better then they, what greate and ineſtimable benefites we haue receyued of God.

III. The conſideration of Gods benefites ſtirreth vp a ſorowe & repentaunce in vs for our ſynnes.

This conſideration is alſo profitable to ſtirre and prouoke in our ſoules a ſorowe and repentance for our ſynnes. For when a man conſidereth and weigheth deepely on the one ſyde, the multitude of benefites he hath receyued of almightie God, and on the other ſyde the greater nomber of offences he hath committed againſt him, how can he chuſe but be aſhamed of him ſelfe? How can it be but that he muſt needes be confounded, and diſcerne muche better the blacke by comparinge it with the white? I meane hereby, he ſhall much better diſcerne the greatnes of his owne wickednes, by cõparinge the ſame with the greatnes of Gods paſſinge great goodnes, who hathe continued ſo longe time in doinge good vnto him, that contrariewiſe hath continued euermore for his parte in heapinge ſynne vpon ſynne againſt almightie God.

For theſe three endes therefore owght a man to cõſider the benefites of almightie God: and withall in the conſideration of them to geuen him moſt humble thankes for the ſame. So that when he ſetteth him ſelfe to meditate vpon the benefites of almightie God, he muſt then be carefull to haue his recourſe vnto theſe three poyntes in their due places, applyenge his harte ſometimes to loue him, who hath bene ſo greatly beneficiall vnto him: ſome times

to

to desire to serue him: sometimes agayne to be sorowfull and repentant for his synnes: yea and sometimes also to offer vnto him sacrifice of praise, and thankes geuinge for his so manifolde benefittes. These sacrifices are signified by those calues of our lippes, which the Prophet woulde haue vs to offer vnto almightie God for the benefites that we haue receyued of him. *Osea.14.3.*

True it is, that the benefites of almightie God be innumerable, but we will treate here onely of fiue kindes of benefittes, which are of all others the most cheife, and principall, and whereunto all the other maie be reduced. These fiue are the benefites of creation, conseruation, redemption, vocation, and, finally the particuler and secrete benefites that euerie particuler person maie recognise and acknowledge in him selfe.

And it is not required of a man to thinke vpon all these benefites at one time, but it shall suffice to thinke vpon one, or twoe, or three of them, and to consider and pondre them well and deligentlie in his minde. For the exercises of meditation are not to be taken in lumpes, as a taske, that must be fullie wrought and finished within a certaine time, but as a daily foode, and sustenance, which the more moderatly and temperatlie it is taken, and the better it is digested, the more profitable and holsome it is to a man.

The exercises of meditation are not to be vsed as a taske, but to be take moderatlie as a daylie foode for the soule.

Of the benefite of Creation.

§. 1.

TO beginne now with the benefite of creation: that thou mayſt the better vnderſtãde ſomewhat of the greatnes of this benefite, thou ſhalt doe well to conſider firſte verie deepely with thy ſelfe, what thou waſt before thou were created. This is one of the principall aduiſes, that the maſters of the ſpirituall lyfe doe vſe to geue in this behalfe, as well for the vnderſtandinge of the greatnes of this benefite, as alſo for the annihilation (as they terme it,) which is, that a man maie hereby clearlie and palpably perceiue how of him ſelfe he is no more than verie nothinges. Conſider then how it is not manie yeares ſithence, not a thowſande, nor an hundered yeares, but euen as it were yeſterdaie, that is within a verie ſmalle time, that thou waſt nothinge, (at leaſt wiſe as concerninge thy ſoule) and from the beginninge thou waſt nothinge, and mighteſt for euer haue bene nothinge, that is, leſſe than a clodde of earthe, leſſe than a puffe of winde, yea leſſe than a ſtrawe, & to be short euen nothinge.

Conſider then how the ſame nothinge coulde not make it ſelfe any thinge, and as litle coulde it deſerue that an other shoulde make it any thinge, for that pardy, that which is not, can neither worcke, nor deſerue. Now when thou waſt

waſt in this darckenes, and in this deepe bothomles pitte of the ſame nothinge, it pleaſed the infinite goodnes and mercie of almightie God, before anie deſerte of thyne, onelie of his mere grace, to shewe vpon thee his power, and omnipotencie, and with his mightie hande to plucke thee out of this darcknes, and out of this deipe bothomles pitte of no beinge, and to bringe thee to a beinge, and to make thee ſomewhat: and (as S. Auguſtine ſaiethe) not euerie ſomewhat, not a ſtone, not a birde, not a toade, not a ſerpente, but euen a man, which is one of the moſt noble creatures in the worlde. He gaue thee this beinge that thou now haſt. He compacted and framed this thy bodie, and bewtified it in all partes, both with members and ſenſes, & that with ſuch a wonderfull prouidence, and arte, that euerie one of them (if they be well conſidered) is of it ſelfe a greate wonder, and a verie great benefite. This is that benefite, which the holie man Iob did moſt hũblie acknowledge, when he ſaiede: *Thy handes (ô Lorde) made me, they haue geuen me a due proportion in euerie parte. Remember ô Lorde that thou haſt made me, as it were of a lumpe of claye, and that thou ſhalt reduce me againe into duſt. Thou haſt clothed me with ſkinne, and fleashe: Thou haſt compacted me with bones, and ſinowes: Thou haſt geuen me lyfe, and mercie, and haſt preſerued my ſpirite with thy viſitacion.* S. Auguſtine. Iob. 10.

Now what ſhall I ſaie of the noblenes of thy ſoule, and of the excellencie of the ende

The noblenes and excellēcie of our ſoule.

for which it was created, and of the image and capacitie that it hath. The image thereof is the image of almightie God himſelfe. For in verie deede there is nothinge in all the earthe that more reſembleth almightie God, there is nothinge whereby we maie come to a more euident knowledge of him, than by the ſoule. And therefore the aunciente Philoſophers (and namely Anaxagoras) knewe no meeter name to be geuē vnto God, than *Mēs* (the Minde,) which is as much to ſaie, as a reſonable ſoule, by reaſon of the greate ſimilitude and likenes that they perceiued to be betweene God, and it. And this is the cauſe why the ſubſtance of our ſoule can not be perfectly vnderſtode. For beinge as it is verie like vnto the ſubſtance of God, (which can not be knowen in this lyfe) it foloweth that the ſubſtance of the ſoule is alſo a thinge not able to be knowen here by vs.

For what ende the ſoule of man was created.

Now the ende for which this noble creature was created, is anſwerable to this dignitie. For it is manifeſt that the ſoule was created to be partaker of that bleſſed glorie and felicitie of almightie God, to dwell in his howſe, to eate at his table, to enioye thoſe thinges that almightie God him ſelfe enioyeth, to be clothed with the ſame garmente of immortalitie that he him ſelfe is clothed withall, and to reigne euerlaſtingly with him.

The wonderfull capacitie of the ſoule of man.

And hereof it commeth, that the ſoule hath ſuch a wonderfull capacitie: which is ſo great, that all the creatures and riches of the worlde

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put together, are no more able to fille her capacitie, than a barlie corne is able to fille all the whole worlde.

Now therefore, what recompence shall we make vnto our moſt gratious and bountiefull Lorde for this ſo paſſinge great benefite? If we thinke our ſelues to be ſo much bounde to our carnall parentes, for that they haue bene ſome parte in the buildinge of this our bodie, how much more are we indetted vnto our heauenlie father, who by meanes of our parentes hath formed our bodies, and without thē hath created our ſoules, which be without compariſon more excellent than the bodie, and without which our bodie were no better than a ſtinckinge donghill? What are our parentes, but onely an inſtrument whereby almightie God hath made a ſmall portion of this worke? Now if thou be ſo much bounde to the inſtrument of the worke, how much more art thou bounde to the principalle agent, that made the worke? And if thou be ſo much bounde vnto him, who was onely a meane in framinge one parte, how much more art thou bounde vnto almightie God that made the whole? If thou eſteeme a ſworde ſo much wherewith a cittie was conquered, how much more owghteſt thou to eſteime the kinge him ſelfe that conquered it,

Of the benefite of our Conſeruation.

§. 11.

AND our Lorde hath not onely created thee in ſuch great dignitie, and glorie, but it is he alſo, that maintaineth and conſerueth thee after thy creation in the ſame? As he him ſelfe witneſſeth by the Prophet Eſaie, ſayeinge: *I am thy Lorde thy God, that doe teache thee whatſoeuer is meete for thee to knowe, and doe gouerne thee in the waie that thou walkeſt.* Eſa. 48. 17. Manie mothers there be, that thinke it ſufficient to ſuſteine onelye the trauaile of childe bearinge: they will not burthen them ſelues with nourſinge their children, but will ſeike out ſome other nourſe that maie diſcharge them of that trouble. But almightie God dealeth not ſo with vs: for he vouchſafeth to take vpon him ſelfe the whole charge, and burthen: inſomuch as he is both the mother that bare vs, and the nourſe that nourisheth vs with the milke and cherishinges of his prouidence: accordinge as he him ſelfe witneſſeth by one of his Prophetes: ſayinge: *I was as it were the nourſe of Ephraem, and caried them in mine armes, and they vnderſtode not that I had care of them.* Oſea. 11. 3. So that our Lorde him-ſelfe is bothe the creator and conſeruer of all thinges that be created. And like as without him nothinge is made, euen ſo were it not for him, all thinges woulde goe to vtter ruine, and decaie.

decaie. The Prophet Dauid confeſſeth plainlie both the one and th'other in theſe wordes: The eies of all thinges doe looke vpon thee ô Lorde, and thou geueſt thē their foode in dewe ſeaſon. And whileſt thou geueſt it, they receiue it, and when thou ſtretcheſt forthe the hande of thy bountifull goodnes, they are replenished and ſatisfied with all ſuch thinges as they ſtande in neide of. But if thou (ô Lorde) turne thy face awaye from them, they ſhall forthwith be diſapointed, and vtterly faile, and returne againe to the ſame duſt whereof they were made. Whereby it appeareth that like as all the mouinge and order of a clocke dependeth of the wheeles that doe drawe it, and make it to goe, inſomuch that if they ſhoulde ſtaie, immediatly all the whole frame and mouinge of the clocke woulde ſtaie alſo: euen ſo all the worckmanshippe of this great frame of the worlde dependeth wholie of the prouidence of almightie God, in ſuch ſort that if his diuine prouidence ſhoulde faile, all the reſt woulde faile out of hande withall. *Pſal 144.*

But how manie benefites (troweſt thou) are conteyned in this one benefite. Trewlie euerie minute and momente of an howre that thou liueſt, are partes of this benefite. For thou couldeſt not liue, nor haue anie beinge ſo much as one minute if almightie God ſhoulde withdrawe is prouidence, and turne his eie awaie neuer ſo litle from thee. All creatures in the worlde are parte of this benefite. For we ſee

Euerie minute and momente of our lyfe dependeth of the prouidence of almightie God.

that they all doe ſerue to this ende. Inſomuch as the heauen is thyne, the earthe is thyne, yea, the Sonne, the Moone, the ſtarres, the ſea, the fishes, the birdes, the trees, the liuinge beaſtes, and to be short, all thinges in the worlde be thyne: forſomuch as they all are appointed to doe thee ſeruice. This is that benefite which the Prophet wondered ſo much at, when he ſaiede: *What is man ô Lorde, that thou shouldeſt be mindfull of him: and what is the ſonne of man, that thou doeſt ſo viſite him? Thou haſt made him not much inferior to the Angels: Thou haſt crowned him with glorie, and honour, and haſt made him Lorde ouer all the workes of thy handes. Thou haſt put all thinges vnder his feete, sheepe, oxen, and all the beaſtes of the feild, the birdes of the aier, and the fishes of the ſea, that walke ouer the pathes of the Sea. O Lorde our God, how wonderfull is thy name ouer all the earthe.*

Pſalm. 8.

Almightie God hath appointed al creatures viſible and inuiſible to ſerue man.

And almightie God hath vowchſaffed not onely to appointe all viſible creatures for the ſeruice and behoofe of man, but hath alſo of his great mercie appointed the inviſible creatures, to witt, thoſe moſt noble and excellēt vnderſtādinges, that be alwaies in his preſence, & beholde his diuine face. For as S. Paule ſaithe: They be all officers in this great howſe and familie of almightie God, vnto whom is committed the defence and ſafegarde of mē. Finallie, he hath employed all the whole worlde to doe thee ſeruice, to the intēt that thou shouldeſt in like maner imploie thy ſelfe in his ſeruice.

Hebr. 1. 14. Vnto the Angells is committed the defence and ſafegarde of men.

And

And his will is, that there shoulde be no one creature either vnder the heauen or aboue, exempted from seruinge and helpinge thee. And this hath he done, that there shoulde be nothinge within thee, that shoulde not likewise be employed in seruinge of him.

And althoughe peraduenture thou runnest slightlie ouer all these thinges, yet oughtest thou not so to passe ouer the benefites that almightie God hath done vnto thee in deliueringe thee from infinite mishappes, and calamities, which we see doe daily happen to other men. Thou seest how one is troubled with the palsey, an other is blinde, an other lame, an other broken legged, an other sore vexed with the stone, and others with the strangurie, gowte, fistula, or with other like terrible diseases, and miseries. For to saie the verie trueth, this worlde is nothinge els but a mayne sea of infinite troubles, calamities, and miseries, and scarcelie canst thou finde anie one howse in all this lande of Egipte free from sighinge, mourninge greife, and sorowe. And now tell me (I praye thee) who hath graunted vnto thee this bulle and patēte of exēptiō, to be quitte & free from these so greiuous calamities, and miseries? Who hath geuen thee so great a priuiledge, that emonge such a nomber of diseased and wounded persons, thou shouldest be free, and sounde: and emonge such a nomber that doe dailie falle, thou shouldest yet stande vpright vpon thy feete? Arte not thou a man as all o-

This worlde is a mayne sea of infinite trowbles, calamities, and miseries.

thers? a sinner as all others? and the sonne of Adam as all others? If then all these euills and miseries doe come either on the behalfe of nature, or els of synne, and the verie same causes are in thee, how is it, that the verie same effectes are not also in thee? Who hath suspended the effectes from their causes? Who hath staied the streames of the waters, that thou shouldest not perishe with others in this common floude, but onely the verie grace of God?

All the miseries of this worlde are benefites vnto vs.

Wherefore if thou cast this accompte aright, thou shalt finde that all the miseries of this worlde are benefites vnto thee, and that for euerie one of them in particuler thou owest a speciall thankefulnes and loue vnto almightie God. So that by the benefite before alledged thou mayste perceiue, that all the good thinges in the worlde are benefites bestowed vpon thee, (forsomuch as they all doe serue for thy conseruation:) and now also by this mayst thou vnderstande, that all the miseries and euilles in the worlde are likewise benefites vnto thee, in that our Lorde hath deliuered thee from them all.

Of the benefite of Redemption.

§. III.

COme vs come now vnto the inestimable benefite of our redemption: although it shoulde be much better to adore this misterie with an holie

sylence

ſylence, than to ſpeake of it in ſuch groſſe and baſe wiſe as we muſt doe with our mortall tõge. Thou diddeſt loſe throwghe ſinne that firſt innocencie and grace wherein thou waſt created, and almightie God might with good equitie and iuſtice haue lefte thee in that miſerable ſtate, (as he left the deuil) and none shoulde haue bene able to haue reproued him therefore. And yet he woulde not ſo doe, but rather contrariewiſe chaunginge his anger into mercie, it pleaſed him of his infinite goodnes to beſtowe greateſt benefites at that time, whẽ he was moſt prouoked to wrathe with greateſt offences. And whereas he might haue repayred this loſſe of innocẽcie by ſendinge ſome Angel, or Archangell, or by ſome other meanes, he woulde not ſo doe, but vouchſafed to come ſelfe in perſon to redeeme vs, and that in great humilitie and pouertie. And this he did, to cauſe thee to be the more in loue with him by reaſon of this benefite: and to make thee the more beholdinge vnto him by this example: and to make thy redemption the more aboũdant by reaſon of the great treaſure, that he beſtowed vpon it: and to geue thee more clearlie to vnderſtande how much good will he beareth vnto thee, that thou shouldeſt beare towardes him the like againe: and to shewe playnlie vnto thee how much intereſt thou haſt in him, that thou shouldeſt repoſe thy whole truſt and

Summa 3. Thoma 3. quaſt. 1. arti. 2. & 3. & quaſt. 46. artic. 1. & 2.

Our Lorde came himſelfe in perſon to redeeme vs, and that in great humilitie and pouertie.

affyance in him. This is that benefite, which the Prophet Esaie extolleth (and that for great good cause) in these wordes: which after the translation of the septuagintes sownde thus,

Esa. 43. *In all the tribulations of men he neuer fainted, neither was he euer wearie in sufferinge for them.* Neither woulde he sende anie Embassadour, or Angell to redeeme them, but vouchsaffed of his great mercie to come him selfe in person to redeeme them, and to carie them vpon his shoulders all the daies of this worlde, notwithstandinge that they did euill acknowledge this

Ephes. 4. 30. benefite, but did greiue and prouoke the holie Ghost to anger.

How greatlie we are bounde to our Lorde for the maner of our redemption.

And if thou be so much bounde to our Lorde for that he vouchsaffed to come him selfe in person to redeeme thee, how much more art thou bounde vnto him for the maner of thy redemption, which was by sufferinge so great paines, and tormentes? It were certainly a great benefite, if a kinge woulde pardon a theife that had deserued to be whipped: But if the kinge woulde vouchasafe him selfe to receaue the lasshes vpon his owne shoulders for him, this were without comparison a farre greater benefite. Consider therefore how manie benefites are comprehended in this benefite of thy redemption. Lift vp thyne eies vnto that holie roode, and consider all the woundes, and paines, that the Lorde of maiestie sufferreth there for thy sake. For euerie one of them is a benefite of it selfe, yea, and a singuler great bene-

benefite. Beholde that moſt innocent bodie of thy ſweete ſauiour and redeemer all of a gore bloude, with ſo many woundes and bruſes on all partes of him, and the bloude guſhinge out on euerie ſide. Beholde that moſt ſacred head fallinge downe for verie faintnes, and hanginge vpon his shoulders. Beholde that diuine face (which the Angels are deſirous to beholde) how disfigured it is, and ouerflowed with ſtreames of bloude, in ſome partes freshe, and reedde coloured, in other partes very foule, and blacke. Beholde that moſt bewtifull viſage of all creatures, and that coũtenance that delighted the eies of all ſuch as behelde it, how it hath now loſt all the flower of his former bewtie. Beholde that holie Nazareth, more pure than ſnowe, more white than milke, better coloured than olde Iuorie how he is now become blacker than coales, and ſo much disfigured, and beraied, that ſcarcelie his owne fryendes are able to knowe him. Beholde that holie mouthe, how wanne and deadly it looketh. Beholde his lippes, how blacke and blewe they ſeeme: Beholde how they moue, deſiringe pardon, and mercie, euen for thoſe that are his verie tormentours.

Our ſauiours bodi.

His head.

His face. *1. Pet. 1. 12.*

His viſage.

Ieremie Thren. 5.

His mouthe.

His lippes.

Finally, whereſoeuer thou beholde, how thou ſhall finde that there is no one parte of him free from paine, and greife, but that he is couered all ouer with lashes, and woundes, euẽ from the toppe of his head to the ſoles of his feete. That goodly cleare forhead, and thoſe

His forehead.

His eies.

His eares.

His armes.

His hãdes.

His feete.

Our ſauiours narrowe and harde bedde vpon the croſſe, without anie pillowe, or otherthinge where vpõ to reſte his head.

His ſyde.

eies more bewtifull than the Sonne, are now dimned and darkened with the bloude and preſence of deathe. Thoſe eares that are wonte to heare the ſonges of heauen, doe now heare the horrible blaſphemies of ſynners. Thoſe armes ſo well fashioned and ſo large that they embrace all the power of the worlde, are now diſioynted, and ſtretched out vpon the croſſe. Thoſes handes that created the heauens, and were neuer iniurious to anie man, are now nayled and clenched faſt with harde and sharpe nayles. Thoſe bleſſed feete that neuer walked in the waies of ſinners, are now deadly wouñded, and pearced throughe. But aboue all this, beholde the bedde where he lyeth, and whereupon that heauenly bridegrome ſleapeth at none daie, how narrowe and hard it is, and how he hath nothinge whereupon to reſt his head. O pretious head of my ſweete ſauiour, what meaneth this, that I ſee thee thus afflicted and tormented for my ſake? O bleſſed bodie, conceaued by the holie Ghoſt, how is it, that I ſee thee thus wounded and cuill entreated for my ſake? O ſweete and louinge ſyde, what meaneth this great wounde and open cleft in thee? what meaneth this ſo great abundance of bloude? Alas wretche that I am, what a pittiefull ſighte is this, to ſee thee thus furiouſlie pearced with a ſpeare for my ſake? O rigorous croſſe, be not now I beſeeche thee ſo ſtiffe, but mollifie a litle thy hardnes, bowe downe vnto me theſe highe braũches, let dow-

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he to me this moſt pretious fruite, that I maie taſt thereof. O cruell nayles, leaue I praie you thoſe innocẽt handes and feete of my innocẽte Sauiour, and come & enter into my harte, and pearce it throughe: for it is I that haue ſinned, and not he. O good Ieſus, what haſt thou to doe with ſo manie cruel tormentes? What haſt thou to doe with death? With sharpe nailes? and with the croſſe? Vndowbtedlie the Prophet had good reaſon to ſaie: That his workes ſhal- *Eſa. 28. 21.*
be verie ſtraunge, and farre vnlike him ſelfe. What is more ſtraunge and more contrarie to lyfe, than deathe? What is more diſagreable to glorie, than paine? What is further of from the nature of moſt perfect holines, and innocencie, than the image and ſhape of a ſynner? This title and ſhape ô Lorde, is certaynlie very ſtraunge for thee. O true Iacob, that with wea- *Gen. 26.*
ringe the garmentes of others, and with diſguiſinge thy ſelfe in a ſtraunge habite, haſt purchaſed for vs the bleſſinge of our heauenlie father! For by takinge vpon thee the image of a ſinner, thou haſt purchaſed for vs victorie againſt ſynne. O goodnes inſpekeable! O mercie vndeſerued! O loue exceidinge all vnderſtandinge! O charitie incomprehenſible! Tell me (ô moſt mercifull Lorde) what ſaweſt thou in vs? What ſeruice haue we done vnto thee? With what workes haue we bounde thee, to ſuffer ſuch greiuous and cruell tormentes for our ſakes? O wonderfull bountiefulnes, that without anie merite of our parte, and without anie ne-

ceſſitie of thyne owne parte, wouldeſt vouche-
ſafe onely of thy mere grace, and mercie, to pur-
Tit. 3. 4. chace our redẽption after this ſorte? *The benignitie and clemencie of our ſauiour* (ſaieth the Apoſtle) *hath appeared, not in reſpecte of the workes of iuſtice that we haue done, but accordinge to his great mercie he hath ſaued vs.* O how wonderfull deſirous was our moſt gracious Lorde, that we ſhoulde vnderſtande his mercie, when by the Prophet
Eſa. 43. 22. Eſaie he ſpake thoſe ſo notable wordes: *Thou haſt not called vpõ me ô Iacob, and thou ô Iſrael haſt not trauayled in my ſeruice. Thou haſt not offered vnto me thy rammes in a whole burnte ſacrifice, neither haſt thou glorified me with thy ſacrifices, &c. And yet for all this, thou haſt made me to ſerue in thy ſynnes, and haſt put me to paines with thyne iniquitie. It is I, It is I, that doe pardon thy ſynnes for mine owne ſake, and that will neuer be mindefull of them. Put me in minde, and let vs enter into iudgemente: and ſhewe if thou haue any thinge, wherewith to iuſtifie thy ſelfe.*

Wherefore ô moſt mercifull and ſweete Lorde, what thinge is there in me, wherewith I maie recompence thee for this ſo great a benefite? If I ſhoulde liue all the liues of the children of Adam, and all the daies and yeares of the worlde, If I were able to ſuſtein all the trauels and paines of all the men that either be, hath bene, or ſhall be, all this were as nothinge to recompence the verie leaſt of the greifes and paines that thou haſt ſuffered for me. Conſideringe therefore that I can by no

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meanes poſſible diſchardge this ineſtimable great dett, let me paie thee ô my almightie God if it be thy bleſſed will, with the continuall remembrance of the ſame. I beſeech thee ô Lorde euen by the bowels of thy infinite charitie, that thou wilt wounde my harte with thy woũdes, and make my ſoule droncke with thy moſt pretious bloud, in ſuch ſorte that withersoeuer I ſhall turne my ſelfe, I maie alwaies ſee thee crucified, and whereſoeuer I ſhall caſt mine eies, all thinges maie ſeeme vnto me to shyne with thy pretious bloude. Let this be all my conſolation, to be alwaies crucified with thee: and let this be all my affliction, to thinke vpon anie other thinge beſides thee. Conſider ô my almightie God the great price wherewith thou haſt bowghte me, and ſuffer not ſo pretious a treaſure to be shed in vaine for me. And graunte me ô moſt merciſull Lorde, that I be not as a childe that is borne before his time, whom his mother bringeth forthe with exceidinge great trauell, and paine, and yet he enioyeth not the commoditie and fruit of lyfe.

Of the fourthe benefite: to witt, of Vocation.

§. IIII.

AFTER this, thinke vpon the benefite of Vocation or callinge of almightie God, without which all the other benefites tende to the greater damnation of a man. But here it is to be noted, that there be two kindes of callinges of almightie God: one vnto faith, by meanes of the Sacrament of Baptiſme: and an other vnto grace, after that a man haſt loſt the firſt innocencie which he had by baptiſme.

Two callinges of God: one vnto faithe, and an other vnto grace.

Conſider now, what a great benefite the firſt callinge of thee was by meanes of the Sacrament of holie Baptiſme, whereby thou waſt clenſed from originall ſinne, deliuered from the power of the deuill, made the ſonne of almightie God, and an inheritour of his kingedome. There he toke thy ſoule to be his ſpowſe, and adorned it with ſuch ornamentes, as were conuenient for ſuch a ſtate, to witt, with the grace, vertues, and giftes of the holie Ghoſt, and with other iewels, and giftes, that are farre more pretious than thoſe that were geuen to Rebecca, whē ſhe was taken to be the ſpowſe of Iſaac. Now what haſt thou done, whereby to deſerue ſo great a benefite as this is? How many thowſandes not onely of men, but alſo of nations and whole countreys are there, that

The firſt callinge is by Baptiſme.

Gen. 24.

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by the iuſt iudgemente of almightie God doe not obteine this ineſtimable great benefite? What had become of thee, if thou haddeſt bene borne emonge thoſe infidels, and wanted this knowledge of the true liuinge God, and worshipped ſtockes, and ſtones for God, as the infidels doe? How much art thou bounde to almightie God, that emonge ſuch an infinite nomber of loſt and damned ſoules. it pleaſed him that thou shonldeſt be one of the nomber of them that shoulde be ſaued, yea and be borne in the lappe of the Catholike Churche, and be nourished there with the milke of the Apoſtles, and with the pretious blonde of our ſweete Sauiour IeſusChriſte.

Now if after the grace of this firſte callinge thou haſt throughe thyne owne default and ſynfull lyfe, loſt the innocencie which thou receiuedſt in the Sacramente of Baptiſme, in caſe it hath pleaſed our Lorde all that notwithſtandinge to calle thee the ſeconde time, yea and verie manie and ofte times, how much art thou then bounde vnto him for this ſo paſſinge great benefite? How manie benefites are conteyned in this benefite? One benefite it was to expecte and tarrie for thy conuerſion ſo longe time, to geue thee ſpace to doe penance, and to ſuffer thee ſo longe to continewe in that ſtate of ſynne, and wickednes, and not to cutte downe the vnfruitfull and vnprofitable tree, that occupied ſuch a rowme in the earthe, and receiued the influencies of heauen

The ſeconde callinge

altogether in vaine. An other benefite it was to ſuffer thee to committe ſo many and ſo heynous enourmous ſynnes, and not to caſt thee downe therefore into the moſt horrible bothomles pitt of hell fier, where perhappes manie others are now there tormented euen for leſſe offences than thyne. An other benefite it was to ſende thee ſo many good inſpirations, and holie purpoſes, euen in the middeſt of thy verie ſynnes, and wicked life, and to perſiſte in callinge thee ſo longe a time, whereas thou in the meane ſeaſon diddeſt nothinge els but offende him verie greiouſlie that called thee. An other benefite it was alſo to bringe thy greate ſtubbornes and longe obſtinate reſiſtance at the lenghte to an ende, and to calle thee with ſuch a mightie and lowde voice, that thereby thou mighteſt riſe from death to lyfe, and come forthe as it were an other Lazarus, out of the darcke and obſcure graue of thy wicked and ſynnefull lyfe, and not with thy handes and feete bownde, but loſed and ſett at free libertie out of the ſtinckinge priſon and thraldome of the enemie of mankinde. But aboue all this, what a benefite was it, to graunt thee then not onelie pardon for thy ſinnes paſt, but alſo grace from that time forwardes not to retourne vnto them againe: geuinge thee moreouer all ſuch other ornamentes as were geuen to the penitente prodigall ſonne, when he was receiued into grace and fauour againe: by meanes of which ornamen-

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III.

IIII.

Ioan. 2.

V.

Luc. 15.

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tes and graces thow mightest liue as the childe of God, and contemne and laughe at the malice of the deuill, and triumphe ouer the worlde, and take a sweete tast of the thinges appertaininge vnto almightie God, which before seemed verie vnsauerie vnto thee, and withall conceiue a certaine lothsomnes and misliking of the thinges of the worlde, which before seemed verie sauourie and delightfull vnto thee.

But now besides this, what if thou doe consider vnto how manie others almightie God hath denied this benefite, which he hath so freely graunted vnto thee. And wheras thou beinge a sinner as well as they, and as vnworthie of this callynge as they, yet it hath pleased almightie God to suffer them to continewe in their wicked state, and to calle thee vnto the state of saluation, and grace? With what thankes, and with what seruices art thou able to recompence him for this inestimable speciall fauour, and grace? What an exceedinge ioye will it be vnto thee, when by the vertue of this vocation thou shalt see thy selfe to haue the fruition of almightie God for euer and euer in the kingdome of heauen, and shalt see other of thy companions and acquaintance for want of the like grace of God to remaine euerlastinglie tormented in the horrible raginge fier of hell? O good Lorde, what a nomber of thinges are there included in this grace to be well weighed, and earnestlie considered vpon!

Luc. 23. Tell me I praie thee, when the bleſſed theife (who with one worde purchaſed lyfe euerlaſtinge) ſeeth him ſelfe in that ſo great glorie which he now poſſeſſeth in the kingdome of heauen, and ſeeth his companion alſo in thoſe great horrible tormentes of hell fyer, and calleth to minde withall, that he him ſelfe was a theife alſo as well as the other, and ſuffered for his robberies as the other did, and that a litle before he blaſphemed our Sauiour Ieſus Chriſt in like maner as his companion did, and that yet for all this it pleaſed almightie God to caſte his mercifull eies vpon him, and to geue him ſo great a light, leauinge the other theife in his darckenes? now in conſideringe herevpon, what thanckes thinkeſt thou doth he render to almightie God for this ſpeciall grace? How wounderfullie doth he reioyce at ſo great a benefite? How doth he meruaile at ſo great a iudgement? With what a paſſinge great loue doth he loue him, that woulde vouchſafe to preuent him with ſuch a ſingular and wonderfull grace? Now if this ſeeme ſo great a benefite vnto thee? Remember thy ſelfe, that our ſauiour Chriſt hath beſtowed the like ineſtimable benefite vpon thee, when the ſame louinge Lorde vouchſafed to caſt his mercifull eies ſo ſpeciallie vpon thee, and did not with the like maner of callinge calle thy neighbour, companion, or freinde, who peraduenture had leſſe offended his diuine maieſtie than thou. Conſider then how much thou

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art bownde to our Lorde for this his great benefite, and what a great occaſion is here offered vnto thee, to deſire euen to ſuffer deathe for the loue of him.

Beſides all this, conſider how coſtlie and chargeable this benefite of our redemption was to our Sauiour Chriſt, which was ſo freely geuen vnto thee. Vnto thee it was geuen franckly, and of mere grace, and it coſt him euen his owne moſt precious bloude, and lyfe alſo: for it is manifeſt that without the ſame our ſynnes coulde not be pardoned, nor our woũdes cured. It is ſaiede of the Pellican that she bringeth forth her yonge ones dead, and ſeinge them in that caſe, she ſtryketh her ſelfe vpon the breaſt with her beake, vntill she cauſe bludde to iſſue out, and therewith she batheth her yonge ones, and ſo they receiue heate, and lyfe. Now if thou wilt vnderſtande how great this benefite is, make accompte with thy ſelfe, that when thou waſt dead in ſynne, that moſt louinge and mercifull Pellican (our Sauiour Chriſt) moued with moſt tender pietie and compaſſion, ſtroke his ſacred breaſt with a ſpeare, and waſhed the deadly woundes of thy ſoule with the pretious bludde of his woũdes, and ſo with his owne death he gaue thee lyfe, and with his owne woundes healed thy woundes. Be not thou therefore vnthankfull vnto him for this ſo great and coſtlie benefite, but as our Lorde admoniſheth thee, be mindefull of the daie in which thou cameſt out of

Summa S. Thoma 3. q. 1. artic. 2 & 3. & quaeſt. 46. artic. 1. & 2.

Exod. 13. Egipt. This daie was the daie of thy Passeouer, this was the daie of thy Resurrection, for so much as vpon this daie thou hast passed throughe the redde sea of the bludde of Christ vnto to the lande of promise, and vpon this daie thou hast risen againe from death to lyfe.

Of the particuler benefites that almightie God bestoweth vpon vs.

§. V.

THese benefites aforesaiede are generall. Other benefites there are more particuler, that be geuen to particuler persons, the which benefites none other knoweth but onely he that hath receyued them. In this accompte are reckened manie kindes of benefites, either of fortune, or of nature, or of grace, which almightie God hath geuen to each one in particuler: and also diuers and sundrie miseries, and daungers, both of bodie, and soule, from which he of his mere mercie hath deliuered vs. For which particuler benefites we are as well bounde to geue him thankes, as for the former generall benefites: forsomuch as they are more certaine signes and tokens of the speciall and particular loue, and prouidence, that our Lorde beareth towardes vs. Such benefites as these are, can not be written in bookes, but euerie one ought to wri-

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te them in his harte, and ſo to ioyne them with the other generall benefites, and to geue moſt humble thankes vnto our Lorde for them.

There be alſo other benefites yet more ſecrete and hidden than theſe, which are vnknowen euen to the verie partie himſelfe that hath receiued them. Theſe are certayne priuie daungers, and ſecrete ſnares, which our Lorde is wont to preuent and diſapoynte by his diuine prouidence, for that he vnderſtandeth what great domage and preiudice they might doe vnto vs, in caſe he shoulde not cutte them of, and diſapoynte their cowerſe. What man is able to tell from how manie temptations almightie God hath preſerued him? and from how manie occaſions of ſinnes he hath deliuered him? and how often times he hath ſtopped the paſſages and remoued awaye the deceytefull ſnares of the deuill our enemie, that we shoulde not falle into them. The deuill him ſelfe ſaieth of the holie man Iob: That almightie God had enuironed him on euerie ſide, that nothinge might doe him hurte. And euen ſo is our Lorde wonte to kepe and preſerue ſuch as be his, (as it were a glaſſe preſerued in his caſe,) that nothinge maye hurt them.

Our Lorde preſerueth vs manie times from ſecrete daungers and ſnares that woulde otherwiſe falle vpon vs.

Iob, 1. 10.

It maie alſo be that a man hath receiued of almightie God ſome ſecrete giftes, althoughe he him ſelfe knoweth not of them: as alſo a man maie, and is wont to haue manie ſecrete ſynnes, which he him ſelfe that com-

A mā may haue manie ſecrete giftes, and many ſecrete ſyn-

nes, that he knoweth not.

mitted them knoweth not. Wherefore like as for theſe kinde of ſinnes we ought dailie to praie with the Prophet, and ſaie: *Ab occultis meis munda me Domine.* *Deliuer me ô Lorde from my ſecrete ſynnes*: Euen ſo ought we alſo euerie daie to yelde him moſt humble and hartie thankes for theſe kinde of benefites, that by this meane no ſynne maie remaine without penance, nor benefite without rendringe of thankes for the ſame.

Pſalm. 18.

The ende of other ſeuen meditations for the ſeuen daies of the weeke at nighte.

OF FIVE PARTES THAT MAIE BE EXERCISED IN PRAYER.

CAP. IIII.

THESE be the meditations (good Christian reader) wherein thou mayst exercise thy selfe in the seuen daies of the weeke, and in so doinge thou shalt not wante matter whereupon to meditate, But here is to be noted, that (as we haue alreadie saiede) there be two thinges that maie goe before meditation, and other two that maie followe after it. So that in all there be fiue partes which maie concurre in this exercise: to witt, preparation, readinge, meditation, thankes-geuinge, and petition. The fiue partes of prayer.

For before we enter into praier, it is verie requisite that we doe first prepare our harte vnto this holie exercise: followinge therein the maner and custome of musitians, who vse to temper and tune their lute, viall, or other instrument, before they plaie vpon it. And therefore Ecclesiasticus saiethe: *Before praier prepare thy soule, and be not as a man that tempteth God.* 1. Preparation.

Eccles. 18. 29. what it is to tempte God.

to tempte God, is to desire that he shoulde worke a miracle in such thinges, as maie be done by other ordinarie meanes. Seinge therefore that the preparation of the harte is such a principalle meane to obteine deuotion, he that goeth about to obtein it without this meane, showeth him selfe to haue a desire that almightie God shoulde worke a miracle therein: the which (as Ecclesiasticus saiethe) is as it were a temptinge of God.

II. Readinge.

After preparation it followeth that a man doe reade that matter which he hath to meditate vpon that daie, accordinge to the diuision of the daies of the weke, which we haue made therefore: And this maner of readinge is vndowtedlie verie necessarie for such as are but nouices and yonge beginners in this exercise, vntill such times as a man doe knowe what he ought to meditate vpon. But afterwardes,

III. Meditatiō.

when by the vse and practise of certaine daies he is well instructed therein, then this readinge shall not be so needfull, but that he maie forthwith proceede vnto meditation.

IIII. Thankes geuinge.

After meditation there maie followe out of hande a deuoute geuinge of thankes to almightie God for all such benefites as we haue receiued, the which ought euermore to accompanie all our praiers, accordinge as the Apostle exhorteth vs, sayeinge: *Occupie your selues verie earnestlie in prayer: watchinge therein with thankes-geuinge.* For as S. Augustine saiethe: What thinge is there that we can better con-

Colloss. 4. 2.

S. Augustine.

ceyue

ceyue in our harthe, better pronounce with our mouthes, and better write out with pennes, than this shorte sentence, *Deo gratias:* Thankes be vnto God. Nothinge can be saiede more breifely: nothinge can be hearde more sweetely, or vnderstode more ioyfully, or done more fruitfully. S. Augustine commendeth the often sayinge of *Deo gratias.*

The last parte is Petition, which is properlie called praier: wherein we desire of almightie God, all such thinges as are behouefull, as well for the saluation of our selues, as of our neighboures, and of all the whole Catholike Churche. Petition.

These fiue partes maie be exercised in praier: and emonge other profites and commodities that are wonte to come thereby, this is one, that these poyntes beinge dewlie exercised, doe minister vnto a man great plentie of matter whereupon to meditate: settinge before him all these diuersities of meates, that if he lyste not to eate of one, he maye yet eate of an other, and that when he hath made an ende of meditation in one matter, he maie forthwith enter into an other, and so fynde varietie of matter wherein to continewe his meditation.

I knowe righte well, that neither all these partes, nor this order is alwaies necessarie for all persons. Howbeit this maner maie serue verie well for all such as are but nouices and yonge beginners in this exercise, that so they maie haue some order and direction whereby

to directe them ſelues at the beginninge. For certaine it is, that ſome thinges be neceſſary in the beginninge to teache an arte, which afterwardes when they be once knowen are but ſuperfluous. And therefore, of anie thinge that ſhalbe here treated, I will not that anie man shoulde thinke that I intende to make the ſame a perpetuall lawe, or generall rule. For myne intente is not in theſe inſtructions to make anie lawe, but onely to shewe an introduction for the direction of ſuch perſons as are but nouices and beginners in this waie. In which courſe after that they shalbe once entred by folowinge this introduction, then the verie vſe and experience they shall haue in this exerciſe, and much more the holie Ghoſt will teache them each thinge that they haue to doe herein. The which beinge once ſayede in this place, I deſire it maie be vnderſtoode in all the reſt of this booke.

Of Preparation, which is a thinge verie requiſite to be vſed before praier, and meditation.

Cap. v.

NOw it shalbe requiſite forvs to treate particularly of euerie one of theſe fiue partes aforeſayde, and firſt of Preparation, which ought to goe before the others.

Preparation vnto

We ſayde euen now that it was needefull to vſe ſome preparation of our minde before

we

we enter into prayer. This preparation maye be made diuers maners of waies. For a man maye disposse him selfe vnto prayer by callinge to minde his synnes, and offences, and namely such sinnes as he hath committed that present daie, and he maie accuse him selfe of thē, and desire of our Lorde pardon for them, according to the sayeinge of the Wise man. *The iust man at the beginninge is an accuser of him selfe.*

prayer may be made diuerse wayes, we maye prepare our selues vnto prayer by considering our sinnes and offences. *Prou. 18. 17. Exod. 3. Exod. 19.*

This maner of Preparation seemeth to be as it were the pullinge off of our hose and shooes to enter into the holie lande, and as it were the washinge of our garmentes to goe to receiue almightie God, when he commeth to treate with men, and to teache them his holie lawe. This maner of preparation we are taught to vse euen by nature it selfe. For we see it is a cōmon maner, that when we goe to request anie benefite of anie frende of ours whom we haue offended, we doe first desire him of pardon, and forgeuenes, before we demaūde any other thinge of him. This maie be done sometimes with the harte onely, and sometimes by sayeinge the general confession, *Confiteor Deo, &c.* or the psalme: *Miserere mei Deus:* or some other like praiers. Wherein good heede must be taken, that these praiers be not saide in post hast, but with as great quietnes, attention, feelinge, and repentance of harte as we can. *Psal. 50.*

Howbeit a man ought not to staie ouer longe in this consideration of his sinnes, (as some persons doe) that both beginne and en-

de herewith, yea and passe all their whole lyfe therein), For albeit this consideration of our synnes be alwaies good, (and at the beginninge very necessary) yet it is meete that it be taken with such moderation, as that it occupie not that time which shoulde be bestowed about other better matters. Neither is it needefull in this exercise for a man to consider very particulerly his sinnes, and namely such as the remembraunce whereof maie moue him to some euil cogitations: But it is sufficient to make as it were a bundell of them all, and to drowne them in the bothomles Sea of the infinite goodnes and mercie of almightie God, with good hope to receiue pardon and remedie of them from the same.

we may prepare our selues vnto prayer by consideringe the maiestie and greatnes of almightie God.

We maie also prepare our selues vnto prayer, by consideringe the maiestie and greatnes of that Lorde vnto whom we goe to speake in praier. For this consideration will teach vs, with what great reuerence, and humilitie, and with how great attention, it behooueth such a miserable creature as man is, to speake vnto a lorde of so great maiestie as almightie God is, concerninge a matter of so great importance as is his owne saluation. But that thou mayst vnderstande somewhat of the maiestie of almightie God, thou must consider that the heauens, the earthe, and all that is created, is no more before the maiestie of almightie God, than a litle emyte, or (as the Wise man saieth) a grayne of weight in the balance.

Cap. 11.

Nor

Now if all creatures be no more than an emire before him, what shalt thou then seeme to be before him, that arte so smalle a parte of the whole?

This consideration of the maiestie and greatnes of almightie God, is as it were a profounde reuerence, that the soule maketh within it selfe before the throne of that supreme maiestie, at what tyme she entereth into his pallace to speake with him. With this maner of humilitie and reuerence the Sonne of God taught vs to praye, when makinge his praier he cast him selfe prostrate vpon the grounde: geuinge vs thereby to vnderstande, how humble and lowly a man oughte to be, and how much he ought to consider of his owne basenes, and vilenes, when soeuer he goeth about to speake vnto almighti e God. With this spirite and humble reuerence a man maie repeate those wordes of the holie Patriarke, where he saithe: *I will speake to my Lorde, althoughe I be but duste, and ashes.*

Matth. 26. 39. Our Sauiour Christe gaue vs an example with what humilitie and reuerence we oughte to praye vnto almightie God.

Gen. 18. 27.

But aboue all this, it shall helpe vs verie much in this preparation to consider well what we goe about to doe, when we settle our selues to praie. for if we doe well consider it, we goe to praie for none other purpose but to receiue the spirite of almighti e God, and the influencies of his grace, and the ioye of charitie, and deuotion, wherewith we see how the soules of iust persons are replenished at the ende of their longe and deuoute praiers,

It is verie good to consider beforehande, for what purpose, and ende, we goe to praye vnto almightie God.

Now this beinge ſo, thou mayſt perceiue hereby, with how great humilitie, and reuerence, and with how great attention, and deuotion, thou oughteſt to come, when thou doeſt open the mouthe of thy ſoule to receiue almightie God. Conſider with what great and feruente deuotion the holie Apoſtles were enflamed, at what tyme they expected and looked for the comminge of the holie Ghoſt, and by that mayeſt thou vnderſtande, how thou oughteſt to prepare thy ſelfe when thou goeſt aboute to looke for and receyue the ſame holie Ghoſt, albeit it be not in ſuch plentifull and abundante wiſe as the Apoſtles was. Hereby thou ſeeſt, how cloſe ſhutte thou oughteſt to haue the gates of thy vnderſtandinge and will at the time of prayer from all the cares and thoughtes of the worlde: and how open they oughte then to be vnto almightie God alone, that in caſe he come to enter therein, he returne not backe againe, findinge the gates ſhutte againſt him, or the lodginge taken vp and peſtered with other gheſtes.

Act. 1.

Now with this preparation and ſpirite mayeſt thou preſente thy ſelfe in prayer before the face of our Lorde, as that ſicke man of the dropſie did, who ſtoode before him expectinge from his mercifull hande to be reſtored vnto his healthe: or as that leperous perſon did, who kneeled downe at his feete, and ſaied hũbly vnto him. *O Lorde if thou wilte thou canſt make me cleane.* Conſider that in like maner as a

Luc. 14.

Math. 8.

Marc. 1. 40.

little

litle hongrie dogge ſtandeth before his maſters table, fauninge verie earneſtelie vpon him with his eies, and all his whole bodie, lookinge euer for ſome litle peice of breade to come from his table, and after the ſame ſorte oughteſt thou to preſente thy ſelfe before the riche table of the Lorde of heauen, confeſſinge thy ſelfe to be vnworthie of the whole abundaunce of his mercies, and deſiringe him moſt humblie to beſtowe ſome litle portion thereof vpon thee for thy reliefe. With this lowlie ſpirite mayſt thou ſaie the Pſalme: *Ad te leuaui oculos meos qui habitas in cœlis, &c.* The which al- *Pſal. 122.*
beit it be but shorte, yet is it verie fitt and conueniente to ſtirre vp and enkendle this foreſaied affection, in preparinge thy ſelfe vnto prayer.

This maner of preparation or th'other thou mayſt (gentle reader) vſe at thy liberties but the firſt ſeemeth to be more conuenient for the night, when a man ought to examine his conſcience, and deſire pardon and forgeuenes of almightie God, of all ſuch defectes, and offences, as he hath offended him in that daie. And the ſecond maner of preparation is moſt fitt for morninge, when he riſeth before the daie breake, to deſire then of almightie God the aſſiſtance and ſuccour of his grace, whereby he maie the better beſtowe that daie in his ſeruice.

But becauſe to knowe how to praie as a man ought, is a very ſpeciall gifte of almightie *To knowe how to*

To knowe how to praye as a man ought, is a speciall gifte of God.

God, and a worke of the holie Ghoſt, therefore deſire him moſt humblie both in th'one preparation and th'other, to inſtructe thee how to doe thy duetie herein, and to geue thee grace that thou mayſt ſpeake vnto him in thy prayer with ſuch attention, and deuotion, with ſuch recolection and cloſenes of mynde, and with ſuch feare, and reuerence, as is behouefull to be vſed before ſo great a maieſtie: and withall deſire him, that thou mayſt in ſuch wiſe perſeuere, and ſpende that litle time in this exerciſe of prayer, that thou mayſt in the ende ariſe frō the ſame with newe force, and ſtrength, to doe all ſuch thinges as appertayne to his ſeruice.

It is alſo a good maner of preparation to ſaye ſome vocalle prayers before meditation.

It is thought alſo to be a good maner of preparation to ſaie ſome vocalle praiers before meditation: of which ſort there be manie in diuers bookes of deuotion, and namely in the meditations of S. Auguſtine, and in the Pſalter of Dauid, where there be ſome very deuout Pſalmes that will helpe very much to enkendle and ſtirre vp deuotion. For it is the propertie of deuoute ſentences (beinge ſaied with an earneſt minde and attention) to wounde the harte, and to lifte it vp vnto almightie God; the which deuout ſentences are ſo much the more behouefull and neceſſarie for vs, by how much we finde our ſpirite to be more colde, and diſtracted.

The ſayinge of

And theſe ſame prayers doe ſerue much better for this purpoſe when they be in mitre,

as are manie Hymnes of the Sainctes, and the Proſes, and Verſicles. Forſomuche as (I know not how it is, that) the wordes of God vſed in this kinde of ſtile, and harmonie, doe bringe with them a greater ſweetenes, and delighte to our ſoules. And therefore we finde in the workes of S. Bonauenture (who was a verie deuout holie man) manie of theſe Hymnes. The like we finde in the workes of S. Bernarde, and in diuers and ſundrie other of the holie fathers. Likewiſe there is great commendation geuen by manie learned men (and ſurely not without good cauſe) to thoſe three deuout hymnes that Ieronimo de Vida made to the three perſons in Trinitie, which beinge learned by harte, and ſaiede deuoutly, be as it were a moſt ſweete Manna to ſweeten the taſt of our ſoule at the beginninge of prayer, and to diſpoſe it to take a delighte in ſpirituall and diuine matters. Hymnes, proſes, and verſicles, doe ſtirre deuotion.

Here I thinke it neceſſarie to declare with what intention a man ought to come vnto prayer. For he muſt not goe thereunto chiefly for his owne conſolation. and delighte, (as ſome that be great louers of them ſelues vſe to doe,) but onely to fulfill herein the will of almightie God, and to deſire of him his grace, and to diſpoſe him ſelfe for the obteyninge of the ſame. And herewith he muſt ſubmitte him ſelfe in ſuch wiſe into the handes of almightie God, that he muſt be as readie and contente to be without conſolations in his with what intention a man ought to come vnto prayer.

prayer as to haue them, remittinge himſelfe humbly into his handes, to diſpoſe of him, and of all thinges belonginge vnto him, as he ſhall thinke good, acknowledginge on the one ſide, that he deſerueth not anie thinge of him, and beleeuinge on the other, that althoughe it be ſo in verie deede, yet our Lorde of his infinite goodnes and mercie will doe whatſoeuer ſhall be moſt conuenient and behouefull for his ſaluation. And therefore a man ought to contente him ſelfe a-like, whether the conſolations be great, or litle, and to take in good parte whatſoeuer viſage our Lorde ſhall shewe vnto him, accountinge him ſelfe vtterlie vnworthie of all thoſe thinges that he beſtoweth vpon him, and beinge readie to fulfill all ſuch thinges as he ſhall commaunde him, not in reſpecte of the benefites that he hopeth to receyue, but in reſpecte of them that he hath alreadie receyued, and in conſideration of his bounden duetie vnto almightie God. But we ſee that manie perſones doe quite contrarie to this rule, and be like herein vnto yonge shrewde boies, who vnleſſe they be dandeled, and cooxed, will not doe the thinge that they are commaunded.

we muſt be careful ouer nighte of the meditatiō we intende

I thinke it alſo requiſite here to aduertiſe, that when a man mindeth to vſe the exerciſe of praier in the morninge, he doe goe to bedde with this care ouer nighte: and like as thoſe that intende to bake the next daie, doe vſe to laie the leuen ouer nighte, euen ſo muſt a man with

with a godly carefulnes preuente and recommende ouer nighte vnto our Lorde that thinge, which he intendeth to meditate the nexte daie followinge. And in the morninge ſo ſoone as he awaketh, he ought forthwith to occupie his harte with this holie thought, before anie other doe enter therein. For at that time the diſpoſition of our harte is ſuch, that whatſoeuer thoughte doth firſt enter into vs, it ſeaſethe and taketh poſſeſſion of our harte in ſuch wiſe, that we ſhall verie hardly afterwardes put it awaie from vs.

to make the nexte morninge. So ſoone as we awake in the morninge it is good to occupie our harte forthwith with ſome holie thowghte.

And forſomuch as the praier of manie perſons is very acceptable vnto our Lorde, therefore thou ſhalt doe well to conſider in thy prayer both in the morninge, and euenninge, what a nomber of Gods ſeruantes both mē and women, as well in monaſteries as without be at that time watchinge and perſeueringe before the preſence of almightie God, sheedinge many deuoute teares, yea and perhappes alſo diſciplininge and whippinge them ſelues, and sheedinge great aboundance of bloud for the loue of God: with which perſones thou oughteſt humbly to ioyne thy ſelfe, that the preſence and ſweete remembrance of them maie be vnto thee a prouocation of deuotion, and an example of perſeuerance in thy praier, and alſo that whenſoeuer thou ſhalt finde thy ſelfe colde and negligent in this exerciſe of prayer, and that ſome thoughtes come into thy minde mouinge thee to ende the ſame,

It is good to thinke when we praye how manie deuoute Chriſtians are at that time prayinge alſo vnto God with vs.

thou mayſt be ashamed, and reprehende thy ſelfe, by the example of ſo manie good and vertuouſe perſons, which with ſo good attention and carefulnes doe perſeuere ſo longe time in this exerciſe of prayer without ceaſſinge, offeringe there their bodies and ſoules vnto almightie God in ſacrifice.

OF READINGE.

Cap. vi.

In what maner we muſt reade.

AFTER Preparation followeth Readinge: the which ought to be done, not lightlie, as paſſed ouer in haſt, but with verie great deliberation, and attention: applyinge thereunto not onely thy vnderſtandinge, to conceiue ſuch thinges as thou readeſt, but much more thy will, to taſte thoſe thinges that thou vnderſtandeſt. And when thou commeſt to anie deuout place, thou shalte doe well to ſtaye and pawſe ſomewhat longer therevpon, and to make there as it were a ſtation, in thinkinge vpon that matter which thou haſt read, and in makinge ſome shorte praier vpon it, accordinge as S. Bernarde councelleth vs, ſayeinge: It is requiſite oftentimes to gather and procure a litle ſpirite and deuotion out of the matters that we reade, and to breake of the courſe of our readinge with ſome kinde of praier, by meanes where of, we maie lifte vp our harte vnto almightie God, and talke with him, accordinge

S. Bernarde.

as

as the ſenſe and matter of ſuch thinges as we read doe require.

Here muſt I aduertiſe, that the readinge be not very longe, leaſt it occupie the greateſt parte of the time, that ought otherwiſe to be beſtowed vpon other more principall and neceſſarie exerciſes. For as S. Auguſtine ſaieth: It is vere good both to read, and to praie, if we can doe both the one, and the other: but in caſe we cannot performe them both, then praier is better then readinge: But becauſe in praier there is ſome times labour, and in readinge a facilitie, therefore our miſerable harte doth oftentimes refuſe the labour of praier, and runneth to the delighte of readinge, as the ſame holie father cõplayninge of him ſelfe ſaieth that ſometimes he hath ſo done.

The readinge before meditation muſt not be ouer longe.

Prayer is better than readinge.

True it is I graunt; that like as when there wanteth wheaten bread, men doe eate bread of rie, or of otes, becauſe they woulde not be altogether faſtinge: euen ſo when thy harte is in ſuchwiſe diſtracted, that it can not enter into praier, then mayeſt thou ſtaie ſomewhat the longer in readinge, or ioyne meditation and readinge together, by readinge one place, and meditatinge vpon it, and then an other, and an other, after the like ſorte. For by this meanes when the vnderſtandinge is once bounde vnto the bondes of the readinge, it cannot ſo eaſelie wander abroade into diuers imaginations, and thoughtes, as when it goethe freelye, and at libertie. And yet beeter it were to

when our harte is diſtracted, it is good to ioyne readinge and meditation together.

wraſtle all that time with Almightie God, as the Partiarke Iacob did, that in the ende when the wraſtlinge is done, he maye geue vs his bleſſinge, or graunt vnto vs the deuotion which we ſeeke for, or ſome other greater grace which he neuer denieth vnto them that doe faithfully labour and ſtriue for the loue of him.

Gen. 32.

OF MEDITATION.

Cap. vii.

AFTER Readinge it followeth that we doe meditate vpon the place that we haue read. Concerninge which pointe it is to be knowen, that this meditation is ſometimes vpon thinges that maie be figured with the imagination: as are all the pointes of the lyfe and paſſion of our Sauiour Chriſt. And ſome times againe this meditation is vpon thinges that doe rather appertaine to the vnderſtandinge, than to the imagination: as when we thinke vpon the benefites of almightie God, or vpon his goodnes, and mercie, or vpon anie other of his perfections. This maner of meditation is called INTELLECTVAL: and th'other IMAGINARIE: and we vſe both the one maner and the other in theſe exerciſes, accordinge as the nature of the thinges doth require.

Two kindes of meditations.
1. Imaginarie meditation.
2. Intellectuall meditation.

And therefore when the miſterie whereupon we intende to meditate, is of the lyfe and paſſion

passion of our Sauiour Christ, or of anie other thinge that maie be figured with the imagination: as of the last daie of Iudgemente, or of hell, or of Paradise, we must then figure and represente euerie one of these matters in our imagination, in such wise as it is, or in such wise as it passed, and make accompte, that euen there in the verie same place where we are, all the same passeth in our presence. And this maner of meditatinge serueth to this ende, that by meanes of such a representation of these thinges, the consideration and feelinge of them maie be the more liuely in vs. Some there be, that imagin that euerie one of these thinges whereupon they meditate passeth within their owne harte: for sithence our harte is able to contayne within it the forme of cities, and kingdomes, it is no great matter for it to cõtayne also within it the representation and forme of these misteries. And this maner of meditatinge is certainlie a great helpe also to kepe in the minde more closelie recollected, by causinge it to attende to her worke, after the maner of bees, which worke theire honie combes within their owne hyues. Either of these two waies we maie vse in this kinde of imaginarie meditation. For in case we goe with out cogiration to Ieruzalem, to meditate the thinges that passed there each thinge in his owne proper place, it is a thinge that doth commonlie weaken and hurte the head.

How to vse imaginarie meditation.

In imaginarie meditation, it is good to imagin that the misteries doe passe within our owne harte.

And for this verie cause likewise a man

we muſt not fixe our imagination ouermuch vpon the thinges that we meditate.

muſt not fixe his imagination ouermuch vpon the thinges whereupon he meditateth. For beſide that it wearieth the head, a man maye alſo falle into ſome deccite by reaſon of this vehemente apprehenſion, in perſwadinge him ſelfe that he ſeeth the thinges reallie in verie deede, which he imagineth with ſuch vehemencie, and force.

OF THANKES-GEVINGE.

Cap. viii.

THese three partes beinge ended, there maie followe immediatlie a thankes-geuinge vnto almightie God for the benefites we haue receyued. And that we maie not interrupte the courſe of our deuotion with diuers affections, and matters, a man maie continewe this parte with the former, takinge occaſion of ſuch thinges as he hath meditated vpon, to geue thankes vnto our Lorde for the benefite he hath done vnto him in that meditation: and with this benefite to ioyne alſo all other benefites, and to geue him moſt humble and hartie thankes for them all. As for example, when we haue ended our meditation vpon anie pointe of the paſſion, we maie then forth with geue moſt humble thankes to our Lorde for the benefite of our redemption: and ſepecially for that it pleaſed him to redeeme vs with ſo great paines,

In what order we muſt exerciſe thankes-geuinge.

and

and tormentes. And euen then alſo let vs geue him moſt humble thankes for all his other benefites. In like maner, when we haue meditated vpon our ſynnes, we maie geue him thankes for that he hath expected vs ſo longe time, and called vs to doe penance. And when we haue meditated vpō the miſeries of this lyfe, we maie geue him thankes for that he hath deliuered vs from a great nomber of them. And when we haue meditated vpon the departinge out of this worlde, we maie geue him thankes for that he hath geuen vs lyfe, and graunted vnto vs ſo longe a time to doe penance. And when we haue meditated vpon the glorie of paradiſe, we maie geue him thankes for that he hath created vs to be partakers of ſo great a felicitie. And ſo likewiſe maie we proceede in all the reſt. And afterwardes (accordinge as we haue declared) a man muſt ioyne with this benefite all other benefites: as the benefites of creation, conſeruation, redemption, vocation, and glorification: of the which benefites we haue treated heretofore in the meditation for Satturdaie at nighte. And then for theſe and other infinite benefites, as well publike, as ſecrete, we muſt geue him as manie hūble and hartie thankes as we can, and calle vpon all creatures both of heauen and earthe to helpe vs herein. And with this ſpirite we maie ſometimes ſaie that Canticle: *Benedicite omnia opera Domini Domino*: or els the Pſalme: *Benedic anima mea Domino, & omnia quæ intra me ſunt, &c.* *Dan. 3.* *Pſalm. 102.*

OF PETITION.

Cap. ix.

NOw it remaineth that we doe treate of the laſt parte of all, which is petition: which containeth in it two partes: in the one parte, we make petition vnto almightie God for our neighboures: and in th'other, for our ſelues.

The firſt parte maie be continued with thankes geuinge, deſiringe that all creatures maie ſerue and praiſe our Lorde, who is ſo worthie to be praiſed, and ſerued, for that he is ſo mercifull and bountifull vnto all his creatures. And with this affection and deſire of the glorie of almightie God, let him praie firſt and principally for all the vniuerſall worlde, that all nations and people maie knowe and ſerue ſo mightie a Lorde. Then for all the Catholike Churche, and for all the gouernous in the ſame. As for example, we muſt praye for the Pope, and for all the Cardinals, Archebishops, Bishops, and for all other inferiour Prelates, Paſtors, and Curates: that they maie be carefull of their duetie in directinge all the faithfull in the knowledge and ſeruice of their Creator.

we muſt praye for the conuerſion of all nations and people, vnto God.

For all the Gouernours of the Catholike Church.

Likewiſe let him praie for all the members of the Catholike Churche: For the iuſt perſons, that it maie pleaſe almightie God to continewe them in their vertuouſe lyfe: For ſinners, that it maie pleaſe him to pardon them. And

For all the members of the Catholike Churche.

for

for the ſoules departed out of this worlde, that it maie pleaſe him to deliuer them out of the greiuous paines of Purgatory, and bringe them to the reſt of lyfe euerlaſtinge. Let him praie alſo for his parentes, and for his godfathers, and godmothers, and for his ghoſtlie father, and for all his kinsfolke, freindes and benefactours, and for all that be in tribulation, and captiuitie, and for all priſoners, and ſicke perſons, vnto whom he maie (without anie diſtraction or intermiſſion of his praier) doe the workes of mercie, in recommendinge them vnto almightie God who created them, and referringe the neceſſities of all men into thoſe handes, which were ſtretched vpon the croſſe for all men.

For the ſoules departed and remayninge in the greiuous paynes of Purgatorie

After this, he maie deſire ſuch thinges for him ſelfe, as he perceiueth him ſelfe to ſtande in neide of, accordinge to the particuler neceſſities and miſeries that he feeleth in his ſoule, and eſpeciallie when he deſireth helpe & remedie of almightie God againſt ſuch vices, and paſſions, as doe moſt trouble and moleſte him, and to graunt him ſuch vertues as be moſt needefull for him. This kinde of petition (emonge other commodities) hath this withall, that it reneweth dailie in the ſoule good purpoſes, and deſires of vertues, and moueth it to be the more earneſt in doinge that thinge, which he hath ſo often times and ſo hartelie deſired, and it maketh him to be the more aſhamed of him ſelfe when he doth it not,

what thinges we muſt demaunde for our ſelues.

by callinge to minde with how great deſire and inſtancie he hath deſired our Lorde to graunte him grace to doe it. And of this minde is S. Chriſoſtome, where he ſaiethe thus: S. Chriſoſtome.

Such as praye earneſtlie in verie deede will not ſuffer their harte to committe anie thinge that is vnſeemlie for ſuch an exerciſe, but haue euer their eie vpon almightie God, with whom a litle before they talked, and were conuerſant. And ſo by that cogitation they put awaie from them all the ſuggeſtions of the diuell, when they thinke and conſider what a haynous matter it were, that he who had a litle before talked with almightie God, and deſired of him chaſtitie, and holines, with all other vertues, shoulde immediatly runne to his enemies ſyde, and open the gate of his ſoule to receiue in filthie and diſhoneſt delightes, and ſuffer the diuell to place him ſelfe in that harte, where a litle before the holie Ghoſt made his abode.

But it is verie much to be lamented, that there be ſome perſons that thinke to excuſe them ſelues, by ſayinge, that they knowe not what thinge to deſire of almightie God. Suerly, this is no ſufficiente excuſe. For what beaſt is ſo inſenſible, but that he knoweth ſome maner of waie how to ſignifie the neide he ſtandeth in? What ſicke man is there, that can not ſaie, here it greiueth me? Conſider therefore (ô man) thy ſelfe. Conſider (I ſaie) with what vices and paſſions thou art moſt troubled, and moleſted: If with couetouſnes, if with anger, if with detraction, if with vaine glorie, if with ſtubbornnes of thine owne will, if with loſenes

of

of tonge, if with lightnes of harte, if with the loue of honour, eſtimation, and delightes, if with inconſtancie in ſuch good purpoſes as thou intendeſt, if with ſelfe loue, or anie other the like paſſions, and peſtilences of the minde, and diſcouer all theſe woundes plainly, one by one, vnto that heauenly phiſition, that he maie heale and cure them with the oyntment of his grace.

After that thou haſt demaunded remedie againſt thy vices, deſire him then to graunt thee all ſuch vertues as be moſt behouefull for thy ſaluation. And becauſe this is a principall parte of this exerciſe of prayer, wherein often tymes is ſpente all the tyme thereof, with verie great taſte, and profite, I thinke it good to note here vnto the deuoute reader thoſe principall vertues which be as it were the pillers of the ſpirituall lyfe, that thou mayſt alwaies longe and ſighe for them, and alwaies deſire them verie inſtantlie of our Lorde in thy praier. we muſt praye to obteyne vertues.

Of the moſt neceſſary vertues, that are to be demaunded in Petition.

§. I.

FIRST thou muſt deſire of our Lorde theſe fowre vertues, which be as it were the foundation of all the ſpirituall lyfe: the which vertues we muſt alwaies haue before our eies, becauſe

they be alwaies neceſſarie in all the ſteppes of our lyfe.

Theſe vertues be a comelie compoſition of the inwarde and outwarde man: diſcretion, and attention in all ſuch thinges as we ſhall either doe, or ſaie, that euerie thinge maie be directed accordinge to the iudgement and order of reaſon: and withall to brydle our tonge, and to take a dewe accompte of it: and to vſe rigour, and auſterite in the gouernment of our perſon. Now emonge theſe vertues we haue put the comelie compoſition of the inwarde and outwarde man in the firſt place: becauſe it is the beginninge, that diſpoſeth vnto all the others. The compoſition of the inwarde man conſiſteth in hauinge almightie God preſente in his harte: And the compoſition of the outwarde man, conſiſteth in doinge all thinges in ſuch ſorte, as is ſeemely for one that ſtandeth alwaies in the preſence of almightie God, and that hath him alwaies before his eies, as the iudge and witnes of his whole lyfe.

After theſe, doe followe other fower vertues, wherein conſiſteth the ſomme of perfection, which vertues be in ſuch wiſe annexed and lincked th'one to th'other, that the one can not be had without the other. Theſe vertues be perfecte obedience; Mortification of our owne proper will: Fortitude to ouercome all maner of difficultie, and labour: and to haue a hatred and contempt of our ſelues. For it is manifeſt that the ſomme of all Chriſtian doctrine

In theſe vertues conſiſteth the ſomme of perfection.

doctrine is a perfecte obedience and conformitie vnto the will of almightie God, as well in all ſuch thinges as he commaundeth, counſelleth, and inſpireth, as in all that he ordeyneth, and diſpoſeth concerninge vs. This obedience can not be kepte vnleſſe we haue a knife in our hande, to cut awaie all the inordinate appetites of our ſenſualitie, and will, which doe withſtande the will of almigtie God. But this ſtroke no man is able to geue, vnleſſe he haue great fortitude of minde to fighte with him ſelfe, and to make mortall warre againſt his owne inclinations, and appetites. And this kinde of warre none other shal euer make, but he that hath for the loue of God atteyned to haue a true and holie abhorringe and contempte of him ſelfe. For looke where abhorringe is, there doth eaſilie followe euill entreatinge and contempt of the thinge that is abhorred: but where is nothinge but loue, there doth a man very vnwillingly take the whippe in his hande, to deale roughlie with that thinge which he loueth. Whereby it appeareth, that no one of theſe vertues is able to moue one ſteppe, without the helpe and ſuccour of the others.

we can not haue a perfecte obedience and conformitie vnto the will of God, vnleſſe we denye our owne will, and haue a holie hatred and contempte of our ſelues.

After theſe doe followe immediatlie other fowre verie highe and noble vertues, which be, Humilitie both inwarde, and outward: Pouertie both of ſpirite, and of bodie: Patience in all aduerſities, and tribulations: Purenes of intention in good workes, doinge all thinges

that we shall doe all onelie for the loue of God, without mixture of anie commoditie, or respecte, either temporall, or spirituall.

After these doe followe other fowre vertues: which are the beginninge and ende of all perfection: to witt: a most firme faith of such thinges, as almightie God saith, and promiseth: and an assured hope in him, as in our trewe and louinge father, in all the necessities and tribulatiõs that shall happen vnto vs: a loue of almightie God, which must alwaies burne in our hartes: and iointly with this loue, to haue a feare and reuerence of his great maiestie, and iustice, which must euermore accompanie all our workes.

And with all these vertues aboue named, we must ioyne perseuerance and cõtinuance in the exercise of all these vertues, the which causeth a man in a smalle time to attaine to the toppe of perfection. In these foresaid vertues doth the somme of all perfection principally consist: and therefore all our studie, and diligence, must be emploied, in seekinge them by all meanes possible, and especially by praier, which is the principall meane, whereby all goodnes is obtayned.

Here I thinke good to geue this aduise, that when a man shall demaunde of almightie God any of these vertues, he staie him selfe therein for a time, and make as it were a station in euerie one of them, in cõsideringe briefly the principall motiues that maie most

induce

induce vs to the loue and exercise of such a vertue. As for example: When we shall desire of almighrie God the vertue of charitie, which is the loue of God, we maie saie in this wise: Graunt me grace ô Lorde I beseech thee, that I maie loue thee with all my harte, and with all my soule, for that thou arte an infinite goodnes, and excellencie, that deserueth to be loued with infinite loue: and besides this, for that thou art my onely benefactor, my father, my creator, my last ende, and the spouse of my soule, vnto whom all loue is due. In like maner when thou shalt desire the vertue of hope, thou mayst saie in this wise: Geue me grace also ô Lorde I beseech thee, that in all the necessities and tribulations that shall happen vnto me in this lyfe, I maie trust in thee, seinge thy mercie is infinite, and thy promises true, and the merites of thy onely begotten sonne be of infinite value, which doe speake and make intercession for me. After this sorte mayst thou desire the feare of God, and humilitie, with other vertues. The forme of which petitions I thinke not meete to note here particularly in writinge. For like as it is saied, that that meate doth more profite the sicke man, which he him selfe eateth and cheweth with his teeth, than that which is geuen vnto him in drincke: euen so is that prayer wonte to be more profitable, which is framed by him that praieth with such wordes as the holie Ghost teacheth him, than that praier which is made and com-

How to desier of God the vertue of Charitie.

How to desier the vertue of Hope.

pounded with other folkes wordes, which oftentimes be ſayed and paſſed verie lightly ouer, without anie maner of attention, or affection.

This laſt parte which is petition (beſides that it is verie eaſie to be done) is alſo very profitable. For (as we ſaied before) it is not onely an exerciſe of praier, but alſo of all vertues, and as it were a readinge and conference of them all: wherein a man reneweth all his good purpoſes, and deſires, and recordeth in his memorie the principall pointes and articles of the lawe of God, which is the continuall exerciſe of the iuſt man: of whom it is ſaide, that he meditateth vpon the lawe of our Lorde both daie, and nighte. Pſal. 1. 2.

Theſe fiue partes aforeſaid maie be vſed in the exerciſe of praier: albeit (as we haue ſaide) they be not all neceſſarie to be vſed at all times. For ſome times all the time of prayer is ſpente in meditation alone, or in petition. Neuertheleſſe. I thought good to ſpecifie here all theſe partes of prayer, that no man might leaue of this holie exerciſe for wante of matter, and alſo that at ſuch time as deuotion fayleth, (which is no iuſt cauſe why we shoulde relent and withdrawe our ſelues from good exerciſes) a man might haue matter whereupon to occupie him ſelfe duringe that time, doinge on his parte ſomuch as lieth in him, which is the thinge that almightie God requireth principallie of vs.

Here is diligentlie to be noted, that emonge all

all theſe fiue partes of prayer, the beſt is, when the ſoule talketh with almightie God, as it doth in petition. For in readinge, or meditatiõ, the vnderſtãdinge diſcourſeth with litle labour whereſoeuer it thinketh good. But when we talke vnto almightie God, then the vnderſtandinge mounteth vp on highe, and after it followeth alſo the will, and then hath a man commonly on his parte greater deuotion, and attention, and greater feare, and reuerence of the maieſtie of almightie God, with whõ he ſpeaketh, and withall an humble, and feruent deſire of the thinge which he demaundeth of him. And this mouinge, and liftinge vp of the ſpirite, with all theſe actes of vertues accompanienge it, doe leaue the ſoule in a more noble ſtate, and better edified, than anie other diſcourſe whatſoeuer it be, as euerie man maie perceyue by experience in him ſelfe. For it is euidẽt, that in the diſcourſe of meditation there is none other thinge but onely a godly inquiſition and conſideration of ſpirituall thinges, the which as it is an acte of the vnderſtandinge, ſo is it of litle profite, or commoditie: but in the deuout praier there is made a concurrence and generall aſſemblie in a maner of all vertues, and with theire winges the ſoule lifteth it ſelfe vp on high, and attayneth to be ioyned and vnited with almightie God.

And althoughe this ſpirituall communication and conference with almightie God be the beſt poynte of all the exerciſes of prayer,

yet emonge all the communications with him, the beſt and moſt profitable is the communication of loue, at ſuch time as we be actually louinge of almightie God, and praiſinge him, and deſiringe him with great inſtancie, and moſt earneſt deſires, to graunt vs that we maye loue him For ſithence Charitie is the greateſt of all vertues, there is nothinge more acceptable vnto almightie God, nor more pleaſant and profitable to a man, than the vſe, practice, and exerciſe of this ſo excellent a vertue

This the holie fathers doe calle the exerciſe of aſpiringe vnto the loue of God. And to this ende were meditation, and praier, and all other good exerciſes ordeyned. And therefore it is geuen for a generall rule vnto all ſuch as doe praie, that they labour and endeuour ſo much as lyeth in them, to lifte vp their ſpirite vnto this diuine communication, which is to ſpeake and treate with almightie God him ſelfe, and eſpeciallie concerninge his loue, and the exerciſes of aſpiringe vnto him. And for this cauſe it ſhall doe well, to leaue this petition of the loue of God vntill the ende of all the exerciſe of prayer, and ſo to reſerue the beſt wyne for the ende of this bankette, to the intent that when a man is come to the ende of his iourney, he maie ſtaie him ſelfe herein ſo longe as he liſteth. Howbeit it ſhall not be amiſſe both to beginne and ende with this petition of the loue of God, whenſoeuer the holie

holie Ghoſt ſhall open him a waye, and direct him vnto the ſame.

More ouer, I thinke it meete here to geue this aduertiſement, that in all ſuch thinges as we ſhall demaunde, we doe alledge alwaies in our behalfe the merites of Ieſus Chriſt our onelie and trewe Sauiour: who (as the Apoſtle ſaiethe) *Is our iuſtice, wiſedome, ſanctification, and redemption*. Vpon his merites we ought principally to ſtaie our confidence. And his merites we ought to preſent before the diuine maieſtie, reckeninge them, and offeringe them one by one vnto the heauenly father, and takinge (as S. Bernarde ſaiethe) out of that treaſure all ſuch thinges as are neceſſarie for vs. For this is that Lorde, that hath ſanctified and offered him ſelfe in ſacrifice, to the intent that we might be holie in deede. Wherefore *If God be for vs, who ſhalbe againſt vs?* If God iuſtifie vs, who ſhall condemne vs? This is he (ſaieth S. Peter) of whom all the Prophetes beare witnes: that by him is obteined pardon and remiſſion of ſinnes. So that in the vertue and name of this Lorde, we ought to take a good harte and courage with vs, when we goe to make our prayers to almightie God, and haue this confidence, that whatſoeuer we ſhall dewlie demaunde, by him ſhalbe graunted vnto vs. For the principall condition that our petition muſt haue that it maye be effectuall before almightie God, is (as S. Iames ſaieth) to make the ſame with faith, and confidence. And

1. Cor. 1. 30.

Rom. 8. 31.

Act. 10. 43.

Iacob. 1. 6.

whereu pō our condence must be grounded when we make petition vnto almightie God.

this confidence must not be grounded principallie vpon our owne selues, nor vpō our owne workes, and merites, but vpon the workes and merites of our Sauiour Iesus Christ, and iointly therewith vpon the infinite goodnes and mercie of almightie God, which can neuer be ouercome with anie kinde of sinne, or iniquitie: and besides this, our confidence must be also grounded vpon the trueth of the wordes and promises of almightie God, who hath promised in all the holie scriptures neuer to faile that man that with all his harte shall conuerte him selfe vnto him, and calle vpon him, and repose his trust and confidence in him. And albeit he that prayeth hath bene vntill that time neuer so great and haynous a sinner, yet let him not therefore be dismayde: for (as S. Ierome saith) our sinnes past doe not condemne vs, if we take no delighte in them. Whereby it appeareth, that they be deceyued, that in consideringe their owne defectes, and weakenes, doe mistrust that almightie God will not heare them: and they doe not consider that the principall foundations of this confidence are the merites of our Sauiour Christ, and the mercie of almightie God, and the trueth of his holie worde, which (as the Prophet saieth) is a sheelde vnto them that put their must in him.

S. Ierome.

Note the principall foundatiōs of out confidence in prayer. *Psalm. 90. 5.*

CER-

CERTAIN ADVISES TO BE OBSERVED IN THESE FIVE partes aboue named, and eſpecially in Meditation.

Cap. x.

HAVINGE now ſpoken of the principall partes of prayer, I thinke it conuenient to geue certain aduiſes, and inſtructions, which ought to be obſerued in them all, and eſpecially in meditation, whereof we minde to treate principally in this place.

The firſt aduiſe; that in our meditation we muſt not for the obſeruinge of our ordinarie converſe put a waye from vs anie other good thowghte, or conſideration, wherein we finde more deuotion,

§. 1.

THE firſt aduiſe is (concerninge the matter of meditation) that although it be well done for a man to obſerue theſe ſpeciall pointes of meditation, accordinge as they be here before deuided by the daies of the weke, for to exerciſe him ſelfe in thē: yet if in the middeſt of his waie there be offered vnto him anie other conſideration, wherein he finded more ſweetnes, or profit, he

ought not to put the ſame awaie from him to fulfill his ordinary taske. For it ſtandeth not with reaſon, that we shoulde extinguishe the light which the holie Ghoſt hath begonne to geue vs in any good thought, for to occupie our ſelues in an other thought, wherein perhappes the ſame light shall not be geuen vnto vs. And beſides this, ſith the principall ende of theſe meditations is to obtaine ſome deuotion, and feelinge of diuine thinges, it were againſt reaſon, when we haue alreadie obtained the ſame with ſome good conſideration, that we shoulde goe about to ſeeke for it by an other waie.

Howbeit althoughe this be verie true (ſpeakinge ordinarily,) yet maie not a man therefore take herein ſo great libertie, as vpon euerie occaſion that is offered vnto him, to be moued forthwith verie lightlie to forgoe that thinge out of his handes, which he hath as it were in poſſeſſion, for ſome other thinge which he is deſirous to haue: vnleſſe it be at ſuch a time, as he perceyueth a more certaine proffit in the one, than in the other.

The ſecond aduiſe: that in our Meditation we muſt eſchewe the ſuperfluus ſpeculation of our vnderſtandinge, and commit this buſines to the exerciſe of the affections of our will.

§. 13.

THE

THE ſeconde aduiſe is, that he labour to eſchewe in this exerciſe the ſuperfluous ſpeculation of the vnderſtandinge, and endeuour to vſe this matter rather with affections, and feelinges of the will, than with diſcources, and ſpeculations of the vnderſtandinge.

It is therefore to be noted, that the vnderſtandinge on the one ſide helpeth, and on the other ſide it maie hinder the operation of the will: to witt, the loue, and feelinge of diuine thinges. For as it is neceſſarie that the vnderſtandinge doe goe before the will to guide it, and geue it knowledge what it ought to loue: ſo when the ſpeculation of the vnderſtandinge is ouermuch, then it hindereth this operation of the will: forſomuch as it ſuffereth it not to haue place and time to worke. And therefore like as it is ſaied of the poiſon which is put into treacle, that if it be litle it is holſome, and neceſſarie, but if it be ouermuch it is hurtfull: euen ſo likewiſe maie we ſaie after a ſorte in this exerciſe, that the ſeekinge to knowe God with ſimplicitie, helpeth the will the more to loue him, but the ſeekinge to knowe him with ouermuch ſpeculation hindereth the will, and cauſeth the operation thereof for that time to be the more feeble, and weake. And the reaſon hereof is, for that the vertue & power of our ſoule beinge finite and ſtreyted within certaine boundes, and limittes, the more it employeth her vertue and force on the

one parte, the leſſe remaineth to be employed on the other: euen like the fountaine that runeth throughe two pypes, the more water that it diſchargeth by the one pype, the leſſe it hath to yeilde throughe the other. And after the like ſorte doth the ſoule principallie by the operation of the vnderſtandinge, by the which (for that it is ſo noble and ſo excellent a power) the ſoule employeth and powreth out of all her whole force in ſuch wiſe, that in a maner she worketh nothinge at all by her other powers, at ſuch tyme as the vnderſtandinge is verie attente, and earneſtlie occupied in the vehement ſpeculation of anie matter. And therefore we finde by experience, that a man maie with more facilitie preſerue the affection of deuotion in anie exerciſe of the bodie wherein he labourethe with his handes, than when he hath his vnderſtandinge buſely occupied and attente in the ſpeculation of anie matter. For the vnderſtandinge, and the will, be as it were two ballances of our ſoule, the which are diſpoſed in ſuch ſorte, that the aſcendinge of the one is the deſcendinge of the other, and ſo contrariewiſe. So that if the ſpeculation doe increaſe ouermuch, then the affection thereby decreaſeth: and if contrarywiſe the affection doe increaſe, then the ſpeculation forthwith decreaſeth. And this is the cauſe why the Patriarke Iacob was made lame of one of his feete at what time he receyued benediction: for whereas our ſoule hath two feete wherewith

Gen. 32.

to

to goe vnto almightie God, which be the vnderſtandinge, and the will, it is requiſite that the one foote be weakened, to witt, the vnderſtandinge in his ſpeculation, if the will which is th'other foote, shall enioye almightie God in the reſt and quietnes of contemplation. And ſo it is ſeene by experience, that in caſe at ſuch tyme as the ſoule is enioyenge of almightie God, it doe but turne a ſide to ſeeke to vnderſtande or ſearche ſome poynte or matter appertayninge vnto God, it loſeth forthwith at the verie ſame inſtante the deuotion which it had, and that ſouereine good thinge vanisheth then awaie frō him, which before he enioyed. And therefore not without good cauſe doth the bridegrome aduiſe the ſpowſe in the Canticles, ſayeinge: *Turne awaie thyne eies from me, for they haue made me to flye.* Wherefore I counſaile a man in this exerciſe of meditation, to occupie his vnderſtandinge in ſpeculation with as litle curioſitie as is poſſible, and to contente him ſelfe with a ſimple ſighte and knowledge of diuine thinges, to the intent that the vertue of his ſoule recollectinge all her forces together, maie employe her ſelfe by (this affectiue parte (I meane, by the affections of the will) in louinge and reuerencinge the cheefeſt goodnes: to witt, almightie God.

The vnderſtandinge and the wil be the two feete of our ſoule, whereby it goeth vnto God.

Cant. 6. 4.

Whereby it appeareth, that thoſe men take not the righte trade herein, that in prayer doe meditate in ſuch wiſe vpon diuine miſteries, as if they shoulde ſtudie to preach them:

we muſt not meditate vpon diuine miſteries in

Such wise as if we studied to preache them.

the which disorderlie maner is rather to cause the Spirite to wander more abrode, than to recollecte it: and rather to goe out of him selfe, than to kepe within himselfe. And hereof it commeth, that when they haue made an ende of theire exercise of praier, they remayne as drie, and without anie ioyce of deuotion, and as easely moued to followe euerie kinde of lightnes, and vanitie of the worlde, as they were before their exercise. For (to speake the verie trueth) they haue not praied, but rather talked and studied, which is a thinge farre diferēte from praier. Such persons ought to consider, that in this exercise of prayer & meditation we rather come to heare, than to speake. For (as the Prophet saieth) *Such as come to our Lordes feete, shall receyue his doctrine*: as he receyued it, that saiede: *I will hearken, What our Lorde speaketh within me.* Wherefore I conclude, that all this busines of meditation, consisteth in speakinge litle, and in louinge much, and in geuinge place to the will, that it maie ioyne it selfe with all his forces vnto almightie God. And we must not spurre forwardes these two powers of the soule a-like, not walke in this waie with equall paces: but a speciall dexteritie is requisite to be vsed, to stirre vp the will, and to quiet the vnderstandinge, that it hinder not with his curious discourses the operations of loue. And thou must make accompte that in this exercise thou goest in a chariot drawen with two horses, whereof the one is verie for-

Deuter. 33.3.

Psal. 84.

In meditation we must chiefly exercise the affections of our will.

forwarde, and quicke, and the other verie ſlowe, and dull: and that thou muſt beare the bridles in thy hande with ſuch dexteritie, that the one thou muſt haſten forwarde, and holde the other backe, that ſo they maie goe together the one by the other.

In meditation our vnderſtandinge is verie forwarde and quicke: and our will is verie ſlowe and dull.

And if thou deſire to haue an other more liuely example, make accompte that the vnderſtandinge muſt behaue it ſelfe towardes the will, as the nource doth towardes the childe which she nourceth, who after that she hath chewed the meate, she then putteth it into the childes mouthe, that the childe maie taſte and feede thereupon. For otherwiſe if the nource shoulde both chewe the meate, and alſo eate it vp her ſelfe, leauinge the childe without anie meate, it is certaine that she shoulde doe great iniurie to the childe, in ſufferinge it to die for honger, by eatinge vp that meate which was geuen vnto her for the childe. Now in this wiſe muſt the vnderſtandinge behaue it ſelfe towardes the will in the exerciſe of prayer: for it appertaineth to the vnderſtandinge to chewe the ſpiritual matters, as the nource cheweth meate for the childe, but the vnderſtandinge muſt not retayne the ſame ſpirituall matters for it ſelfe alone, but after that it hath once chewed them, it muſt offer them to the will, to the intent that the will maie taſte and feede thereupon, and be the more enkendeled and confirmed in vertue, and goodnes, with the taſt and feelinge of theſe ſpiritual matters.

The vnderſtandinge is as it were a nource to feede the will in the exerciſe of prayer.

The victuals that doe enter in by the gates of a cittie ought to paie onely a tribute, and impoſt: but in caſe the porter shoulde take vp all the victualles for him ſelfe alone, and ſuffer none to come to the market, it is certaine that the inhabitantes of the cittie woulde die for honger. Now in like maner, if the vnderſtandinge which is as it were the firſt gate of our ſoule, (whereby the ſpirituall ſuſtenance entereth vnto it) doe take vp all that shoulde paſſe by it for it ſelfe alone, in what caſe shall the will then be, but euen verie hongrie, and drie, and in great neceſſitie of all vertue, and goodnes?

The huntinge hounde if he be good, will not eate the hare that he hath taken, but kepeth it faithfully vntill his maſters comminge: and in like maner ought our vnderſtandinge to doe, when it hath founde out anie highe and ſecrete truthes: forſomuch as it muſt not retayne all for it ſelfe alone, but reaſon woulde that it shoulde aſſigne them ouer to the will, that she as the miſtres in this behalfe maie ſerue her ſelfe with them. And for his reſpecte diuers deuoute and ſimple perſons are truelie verie happie, who as they knowe litle, ſo when they come vnto almightie God, they are litle hindered with the diſcourſes of their vnderſtandinge, and therefore in their prayers and meditations they finde their willes more tender, and more pliant, and better prepared vnto euery godly affection.

Now

Now if thou desire to knowe how thou shouldest behaue thy selfe herein, emonge manie other waies that maie serue in this case, thou mayst vse this. In euerie good thinge that thou shalt thinke vpon either in praier, or out of praier, be carefull to goe out of hande there with vnto almightie God, as the yonge childe doth, who with euerie thinge that he findeth goeth out of hande to his mother, and tattelleth with her of it. And so in like maner when in thy prayer or at other times, thou findest anie spirituall iuell, thou must lifte vp thine harte to almightie God, eyther to loue him, or to adore him, or to reuerence him, or to praise him for the same, accordinge as the matter requireth: and thereby also to take occasion to humble thy selfe before him, and to desire of him his grace. It shalbe a great helpe also hereunto to haue the spirite of true humilitie, which causeth a man to appeare before almightie God very poore, and naked, and to prostrate himselfe before that most highe soueraigne maiestie, and to be more carefull to desire him of his mercie for the curinge of the great miseries which he knoweth in him selfe, than to searche the profoundnes of his highe misteries to vnderstande them. And by so domge he commeth to be in the presence of almightie God, as a malefactour that is condemned to death woulde be, when he shoulde enter into the kinges pallace to aske him pardon: who woulde goe with such a great and

deepe impreſſion of his miſeries, that he would de ſcarcelie haue eithers to ſee, or harte to thinke vpon anie other thinge, but onely vpon his owne preſent daunger.

The thirde aduiſe: which preſcribeth alſo boundes and limittes to the will, that it be neither to exceſsiue, nor to vehement in her exerciſe.

§. III.

THE former aduiſe teacheth vs how we ought to quiet our vnderſtandinge, and commit all this buſines to our will: but this preſent aduiſe preſcribeth alſo boundes, and limitties to the will, that it be neither to exceſsiue, nor to vehement in her exerciſe. Wherefore yee muſt vnderſtande, that the deuotion which we ſeeke to obteine, is not a thinge that maie be gotten with force of armes, (as ſome perſones thinke,) who laye on great lode of enforced ſighinges, and ſobbinges, imagininge thereby to procure teares, and compaſſion, whē they thinke vpon the paſſion of our Sauiour. For ſuch force dothe commonlye cauſe the harte to become more drie, and more vnable to receyue our Lordes viſitation, accordinge as the holie father Caſſianus affirmeth. Moreouer it doethe commonlie preiudice and hurte the healthe of the bodie, yea and ſometimes

leaueth

leaueth the ſoule ſo aſtonied, and agaſt, by reaſon of the litle taſte she hath there receyued, that she is lothe to returne againe to this exerciſe, as to a thinge which she hath tryed by experiẽce to haue bene verie painfull and irkeſome vnto her. And therefore if our Lorde shall ſend vs teares or other the like feelinges in our prayer, we ought humbly to accept them, and to geue him thanckes for them. But for a man to wringe them out as it were with force of armes, it is no wiſedome. He muſt content himſelfe with doinge ſincerelie what lyeth in him: that is, he muſt ſuppoſe him ſelfe to be preſent at ſuch grieuous tormẽtes as our Sauiour hath ſuffered, beholdinge with a ſincere & quiet eie, as wel ſuch paines as he hath ſuffered, as alſo the loue and charitie, that moued him to ſuffer them. And when he hath thus done, let him not vexe nor trouble him ſelfe anie further thoughe our Lorde ſende him not teares, and compunction of harte.

And he that can not thus doe, but shall perceyue him ſelfe to be ouermuch troubled in his exerciſe, let him not ſtriue to paſſe forwardes, but let him humble him ſelfe before almightie God with in warde quietnes, and ſimplicite, and deſire him of his grace, that he maie be able to proceed in his prayer and meditation without ſuch great trouble and daunger vnto him. And in caſe it shall pleaſe our Lorde to graunte him this quietnes of mynde, he shall feele a more inwarde hartie deuotion thereby,

than he was wont to feele with the disquietnes of his minde, and it shall endure much longer. After this sorte maie a man continewe in prayer and meditation a longe time together, without feelinge anie heauines, or greife: but that man can not so doe, that shall meditate after the other enforced maner before specified.

And for this cause we must take diligent heede, that if at anie time there doe arise in the soule verie feruent motions of sensible deuotion, or excessiue sobbinges, and sighinges, we suffer not our selues to be caried awaie with thē, but we must temper them with great moderation, and dissemble them as much as we can, and withall endeuour to kepe and continewe that consideration and thoughte within vs, which caused those feruent motions. I meane hereby, that we must remoue awaie from vs those stormes and alterarions of the fleashe: to wit, these vehemēt sobbinges, and sighinges, and enioye in our soule with quietnes the light, and deuotion, which almightie God hath then sent vnto vs. And after this sorte we shall continewe in our exercise a longer time, and our consolation shall take deeper roote inwardly in our soules, and shall not geue any outwarde shewe thereof with weepinge, sobbinge, and other externall signes, which can hardlie be auoyded without great paine, in case a man doe once accustome him selfe verie much vnto such sensible motiōs, and feruours, which

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the ſtronger and mightier they shewe outwardly, the more doe they quenche the light inwardly, and be an impedimente vnto vs that we can not proceede forwarde in our prayer, and meditation.

True it is, that at the firſt beginninge of nouices in ſpirituall exerciſes, ſuch feruours can verie hardlie be eſchewed. For then the great wonder that a man hath of the newnes and profoundnes of diuine thinges, maketh him to enter into ſo great an admiration, and aſtonishmente, that he can not refraine him ſelfe from this feruencie. But after that with the vſe of dailie meditation of diuine thinges the newes of them ceaſeth, then is his harte quieted: and although he loue almightie God with greater vehemencie, yet hath he not ſuch ſenſible feruour and diſquietnes in his loue. And ſo we ſee, that the newe wyne, and the potte of water when it beginneth firſt to trye the vnwonted heat of the fier, it boyleth ſo forceablie, that it bubbleth vp, and runneth ouer the brimme: but after that it hath boyled a certaine ſpace, it ſeetheth then much better, and is much hoatter, and yet with leſſe noyce and vehemencie. That man which was lame from his mothers wombe, whom S. Peter healed, (as it is declared in the actes of the Apoſtles,) ſo ſoone as he perceyued him ſelfe to be whole and perfectlie cured of his former lamenes, the holie Scripture ſaiethe, that he walked, and leaped, and praiſed almightie God. This *Act. 3. 8.*

man was not contented onely to goe, but as one that had bene ſo longe time as it were bounde hande and feite, and findinge by experience his newe liberrie, he then ſtretched forthe his limmes to the vttermoſt he coulde, and leaped, and skipped with great ioye, and admiration. Howbeit it is to be thought, that afterwardes he woulde walke more quietly, and not leape and skippe all his life time: but as then the great ioye he had of his newe and vnaccuſtomed health woulde not ſuffer him to be in quiet.

The fourthe aduiſe: which followeth of the foreſaide aduiſes: And here it is declared what maner of attention we ought to haue in our exerciſe of prayer and meditation.

§. IIII.

IF all theſe aduiſes aforeſaiede, we maie gather what maner of attention we ought to haue in praier. For in this exerciſe it is cheiflie expediente for vs to haue our harte, not heauie, nor dulle, but liuely, attente, and lifted vp on highe. In figure whereof we reade that the Angell ſaiede to the Prophet Ezechiel, that he ſhoulde ariſe, and ſtande vpon his feite, when the Angell woulde talke with him, and declare vnto him the diuine miſteries. In like maner

Ezech. 2. 1.

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we reade, that those two Cherubins which Salomon placed at the two sides of the Arke of the testament, stode with their winges lifted vp on highe, and stretched abroade as if they woulde flye, to signifie what a great attention and liftinge vp of the spirite a man ought to haue at such tyme as he presenteth himselfe before almightie God, to speake and stande before him. 3. Reg. 6.

But as it is necessarie on the one side to be in prayer with such an attention, and close recollection of the mynde, euen so on th'other side it behoueth that this attention be qualified with temperance, and moderation, that it be neither preiudiciall to our healthe, nor anie impediment to deuotion. For some there be, that doe wearie their heades with ouermuch violence, whiles they labour to be attente vntō those thinges, that they meditate vpon. And others againe there be, that to avoide this inconuenience, are in their meditation verie slacke, and negligente, and verie easie to be caried awaie with euerie winde. Now to eschewe these two extremities, it is expediente that we vse such a meane, that we doe neither with ouer much attention wearie our head, nor with careles nes, or negligence suffer our thoughtes to goe wāderinge whither so euer they wil. So that like as we vse commonlie to saie vnto him that rydeth vpon a kickinge flinginge horse, that he must take good heede how he holdeth the reines of his bridle, and kepe a meane therein

that is, he muſt holde them neither to harde, nor to ſlacke, that the horſe neither turne backewarde, nor runne to headlonge forwarde: euen ſo muſt we endeuour that our attention maye proceede in our prayers with moderation, and not with violence, and with a temperate carefulnes, and diligence, and not with exceſſiue labour and traueill. Of both theſe poyntes we be aduerriſed in the holie Scripture. For of the one Salomon ſaiethe: Who ſo ſquiſeth ouermuch the pappes to get out milke, ſhall wringe out bloude. And of the other poynte the Prophete Eſaie ſaieth: Reioyce with her all ye that mourne for her, that ye maie ſucke, and be ſatisfied with the breaſtes of her conſolation.

Our attention muſt proceed with moderation, and not with violence.

Prou. 30. 33.

Eſa. 66. 10. 11.

Howbeit in caſe we fayle of the meane, and doe leane vnto anie of theſe two extremities, it is leſſe hurte to leane vnto ouermuch attention, than vnto careleſnes and neglectinge of our attention. For a man is prouoked to careleſnes and negligence by his owne corrupte ād euill inclined nature: but he is not ſo prouoked vnto attētion. And therefore like as a howſe that is builte vpon the ſyde of a hill shoulde not loſe muche in the buyldinge, if at ſuche tyme as it can not be builte by line and leuell iuſt vprighte, the buyldinge therefore doe more bende rather vpwarde, than downewarde: euen ſo ſhall not our attention take anie preiudice, if at what tyme it cannot continewe in our prayers in ſuch a mediocritie as we

Of the two extremeties it is leſſe hurt to haue ouermuch attention in our prayers, than no care or regarde of our attention therein.

de-

deſire, it doe rather decline to that extremitie. wherein is leaſt daunger, which is (as we haue ſaied) rather to ouermuch attention, than to careleſnes, and negligence.

This aduiſe is of ſo great importance, that for want hereof we haue ſeene that certaine perſons haue paſſed ouer manie yeares with takinge litle profite by their prayers, for that they haue bene careleſſe, dull, and as it were neither hoare nor colde therein. And others contrariwiſe haue fallen into great ſickenes, and haue hurte their heades with ouermuch heate, and vehemencie, which they haue vſed in their meditations. But eſpeciallie we muſt be well warie, that at the beginninge of meditation we doe not trouble and weary our head with ouermuch attention. For by ſo doinge we ſhall wante force and ſtrengthe to paſſe forwardes therein: as it commonly happeneth to the traueller, when he maketh to greate haſt in his goinge at the beginninge of his iourney.

The fifte aduiſe: that we muſt not be diſmayed, nor geue ouer our exerciſe of prayer, and meditation, at ſuche time as we want deuotion therein.

§. V.

PVT emonge all theſe aduiſes the principall is, that he that prieth be not diſmaide, nor geue ouer his exexciſe, when he feeleth not forthwith

such sweetnes of deuotion, as he desireth: as some persons vse to doe, who are verie much deceyued herein. Wherefore it is to be noted, that in verie deede the harte of man is very like vnto a troubled water, which can not sodainly be cleared againe, be the diligence neuer so great that is bestowed about it, but it must haue time, and space, to be cleared, and setled by litle, and litle And in such case vndoubtedly is our harte, which as it is wonte to be troubled with the daiely entermedlinge and dealinge in wordly affaires, so after that it is once troubled, it can not forthwith be setled and quieted in so shorte a space gaine, but it must neides haue conuenient space and time for the same. And thereof Ecclesiastes saith verie well: *That the ende of praier is better than the beginninge:* because at the beginninge of praier the harte is troubled, and disquieted, but in the ende it is more setled, and quieted, and better disposed vnto this holie exercise.

A mans harte distracted with busines is like a troubled water.

Eccles. 7. 9.

Wherefore like as he that will enkendle a fyre in greene woode, must haue patience, and expecte vntill the wood be dried by litle, and litle and besides all this, it is requisite, that he continewe for a tyme in blowinge and enkendelinge it, and doe sheade also some teares with the smoke, if he will enioye the fier accordinge to his desire: euen so it behoueth vs oftentimes to labour and persuere in the beginninge of praier, in case we will in the ende enioye the sweete and cleare fyre of deuotion

deuotion, and of the loue of God.

Now for this cause it is requisite for him that praieth, to expecte the comminge of our Lorde with longanimitie, and perseuerance. For it is verie conueniente, as well in respecte of the glorie of his high diuine maiestie, and basenes of our condition, as also for the greatnes and importance of the affaires we haue in hande, that we doe oftentimes attende and watche at the gates of his sacred pallayce. *Blessed is the man* (saiethe the euerlastinge wisedome) *that heareth my wordes, and watcheth daily at my gates, and tarieth at the porche of my howse, for who so shall finde me, shall finde lyfe, and he shall receyue saluation of our Lorde.* And the Prophet Ieremie saieth. *It is good to expecte the saluation of our Lorde God with silence.* *Prou. 8.34.* *Lament. Ierem. 3.26.*

The prowde man and he that mistrusteth the promises of almightie God hath neither patience nor humilities to expecte our Lordes comminge: but the humble man saithe (with the Prophet:) I expected againe, and againe for our Lorde, and he hearde my praier. If the fisher or hunter haue not patience to expecte for the game that he seiketh, what profite shall he get by his traueill? Now in this our fishinge and huntinge in praier, beinge of so greate importance as it is, we maye accounte a longe time well bestowed, that is eployed in watchinge and expectinge for so riche and so happie a treasure, as is almightie God. *Psal. 39.*

Of that couragious and constante woman

which Salomon deſcribeth in his Prouerbes (emonge other notable thinges) he ſaiethe thus:
Prou. 31.14. *That she did as the merchantes shippe, that brought his bread from farre countreis.* Whereby he geneth vs to vnderſtande, that when we shall not finde this bread of lyfe forthwith accordinge to our deſire, we muſt then traueill and ſaile ſo longe time, as shalbe neceſſarie vntill we
Math. 7. Luc. 11. Marc. 11. finde it. If thou shalt perſeuere in callinge, (ſaieth our Sauiour) aſſure thy ſelfe that at the lenght thou shalt haue anſwere. For it happeneth often times that that thinge which is denied in the beginninge of prayer, is graunted at the ende of prayer with great increaſe.

I haue vnderſtoode for a certaine treuthe of a religious father that perſeuered for the ſpace of three yeares in theſe good exercciſes, vſinge dailie to beſtowe in praier and meditation after matins two or three howres, and coulde get none other fruit thereby but drynes of harte, vntill ſuch time as our Lorde conſideringe the affliction of his ſoule, powred vpon him the bountifulnes of his goodnes with ſuch an abundant benediction of graces, that he was verie well recõpenſed for all the barennes of the other yeares paſt. And the like is prooued daily by experience in manie other deuout perſons. Happie therefore are thoſe ſoules, that perſeuere in praier after this ſorte: for vndowbtedlie the greater their perſeuerance is, the greater abundance shall they haue of his grace. One of the principall thinges that thoſe per-

persones must haue that doe dispose them selues to receiue great giftes and fauours of almightie God, is longanimitie and patience of harte, to expecte faithfullie so longe time for them as almightie God woulde they shoulde expecte: and in the meane season to comforte the selues with that hope of the Prophet, which saieth: If he shall delaye his comminge, I will not faile to tarie for him, for he will suerlie come, and will not staie ouer longe. *Habac. 2.*

Now when thou hast after this sorte expected a certaine time for our Lordes comminge, in case our Lorde shall then come vnto thee, geue him most hartie thankes for his comminge: and if it seeme vnto thee that he commeth not, humble thy selfe then before him, and acknowledge that thou art not worthie to receiue that thinge which he geueth not vnto thee: and let this content thee for that tyme, that thou hast made a sacrifice of thy selfe, denied thine owne will, crucified thy appetite, striued with the diuell, and with thy selfe, and done at the least what thou couldest for thyne owne parte. And in case thou haue not adored our Lorde with sensible adoration accordinge to thy desire, it is sufficient that thou hast adored him in spirite, and in trueth, recordinge as his will is to be adored. And trust me assuredlie in this poynte, that this is the most daungerous passage of all this nauigation, and the place where trewe deuout persons are prooued, and tried: and that if thou *Ioan. 4.*

eſcape well out of this daunger, thou ſhalt haue proſperous ſucceſſe in all the reſt.

To conclude, if all this notwitſtandinge it ſeeme vnto thee, that it were but time loſt to perſeuere in praier, and to trouble and wearie thy head without anie profite, in ſuch a caſe I accompt it not anie inconuenience, if when thou haſt done what lieth in thee, thou take then ſome deuoute booke, and chaunge for that time thy prayer into readinge: Howbeit with this condition, that thy readinge be not paſſed ouer with to great haſt, or ſpeide, but leaſurelie, and with great attention and conſideration vnto ſuch thinges as thou doeſt reade, and intermingle now and then in places conuenient praier with readinge, which is a thinge both verie profitable, and verie eaſie to be done by all kinde of perſons, be they neuer ſo rude, and newly entered into this waie.

when our harte is verie much diſtracted, it is good then to entermingle readinge and meditation together.

The ſixte aduiſe: that we muſt endeuour to haue a longe and profounde praier, and great abundance of deuotion.

§. VI.

AN other aduiſe there is, not much differinge from this aforeſaied, nor of leſſe neceſſitie than it: which is, that the ſeruante of God doe not content him ſelfe with euerie litle taſt he findeth in his praier, as ſome perſones vſe to doe, who

who when they shead a fewe teares, or feile a litle tendernes of harte, perſwade them ſelues forth with that they haue then accomplished and performed their exerciſe. But ſurelie this is not enoughe for the obteininge of that thinge, which we here ſeeke to haue. For like as a litle dewe, or ſprinkelinge of water, is not ſufficient to cauſe the earthe to bringe forthe fruite, (which doth no more but onely alaie the duſt, and wette the vppermoſt parte of the grounde) but it is neidfull alſo to haue ſo great abundance of water, that it maie enter into the innermoſt parte of the earthe, and there ſoke and water, throwghe the ſame: euen ſo if we will haue our ſoule to bringe forthe the fruites of vertues, and good worckes, it is not ſufficient to haue that litle dewe and ſprinkelinge of deuotion, which at the turninge of the head, is dried vp with the leaſt blaſt of wynde or heate of ſonne that cõmeth, (with the which the ſowle maketh ſome outwarde apparance that it is deuout, but in verie deide it is not ſo within) but it is alſo requiſite to haue a longe profounde praier, and great deuotion, which after the maner of a great showre of raine may deſcende and ſinke downe into the bothom of the harte, and there cauſe it to be ſo well watered aud waſhed therewith, that neither ſonne, nor winde, I meane hereby, that neither anie buſines, nor cares of the worlde maie be able to drie it vp, nor make anie alteration therein. Accordinge

we muſt ſeeke in praier for abundance of deuotion.

S. Clare.

hereunto we reade of the bleſſed holie religious woman S. Clare, that she roſe ſometimes from prayer, and meditation, ſo wholie abſorpted in contemplation vpon almightie God, that she coulde not (but with verie great difficultie) frame her harte to deale in ſuch buſines as she was enforced to attende vnto by reaſon of her office. This kinde of deuotion is not like vnto that, which is caried awaie with the winde, and dried vp with euerie aier: but it is like vnto that deuotion, whereof it is written in the Canticles, *That manie waters shall not be able to quenche the fier of charitie, neither shall the great riuers ouerflowe it.*

Cant. 8. 7.

In prayer it is better to haue one longe time then two shorte times.

And therefore we are counſelled (and that for verie good cauſe) to take as longe a time for this holie exercise of prayer and meditation as we maie. And ſuerlie it is better to haue one longe tyme for the ſame, than two shorte tymes. For if the time of prayer be shorte, all is ſpente in ſetlinge the imagination, and in quietinge the harte: and then ſo ſoone as we haue quieted the ſame, we riſe vp forthwith from our exercise at the very time when we shoulde beginne it. So that we are like vnto the Miner, which in ſearchinge for golde geueth ouer digginge at the verie time when he findeth the vaine thereof: and ſo loſeth his former trauell, when he shoulde preſentlie enioye the fruit of his labour. For vndoubtedly the fruit and profite of a longe and profounde praier is wont ſometimes to be ſo great, that a man hath

hath thereby ſtore enoughe to ſpende manie daies together, and to goe with Elias to the mounte of almightie God, with the vertue and force of the foode and ſuſtenaunce which he hath there receyued. 3. *Reg.* 17.

Bur to deſcende more particulerlie in limitinge this time, I am of opinion, that what ſo euer is leſſe than one howre and a halfe, or two howres, is to ſhorte a tyme for praier, and meditation. For often times there is ſpente more than halfe an howre in temperinge and tuninge our inſtrumeut, (to witt, our harte,) and in quietinge our imagination, and ſo all the reſt of this time is litle enoughe for the enioyinge of the fruit of praier. True it is I graunte, that when we goe to this exercise after ſome other holie exercises, as for example, after matins, or after that we haue harde or saied Maſſe, or after ſome deuoute readinge, or vocall praiert, our harte is then better diſpoſed vnto this exercise. For then this heauenlie fier of deuotion is enkendeled with leſſe difficultie in our harte, which by reaſon of the former holie exercise is verie apte (like drie wood) to take fier muche more quicklie therein. Likewise earlie in the morninge before daie, the tyme of our praier and meditation maie be the shorter: becauſe then our harte is much better diſpoſed for this exercise, as hereafter shall be declared. Howbeit in caſe it be ſo that a man by reaſon of his manifolde buſines, and affaires, haue but litle time to beſtowe in praier,

One howre and a halfe or two howres is a conueniēte time for the exercise of praier.

Earlie in the morninge before day, is a verie fitte tyme for the exercise of praier and meditation.

and meditation, yet let him not omitte to offer vp his myte with the poore widowe in the temple. For (if he faile not of his dewtie herein through his owne negligence) almightie God who prouideth for all creatures accordinge to their nature, and neceſſitie, will prouide for him alſo accordinge vnto his neceſſitie.

Luc. 21.

The ſeuenthe aduiſe: that we muſt not receyue the viſitations of our Lorde in vaine.

§. VII.

AGREABLE vnto this foreſayde aduiſe we will geue an other very like vnto it: which is, that when our ſoule is viſited either in praier, or out of praier, with anie ſpeciall viſitation of our Lorde, we ſuffer it not to paſſe awaie in vaine, but take the commoditie and benefite of that occaſion, that is offered vnto vs. For certaine it is, that with this winde a man ſhall ſaile more in one howre, than without it in manie daies. For as S. Peeter tooke more abundance of fishe at that one draughte when our Sauiour commaunded him to caſt in his nette, than he had done in all the whole night before: euen ſo doth it happen vnto vs oftentimes in this heauenly fishinge, in caſe we knowe how to helpe our ſelues by takinge benefite of the oportunities, and occaſions, that be offered vnto

we muſt not ſuffer anie of our Lordes ſpeciall viſitations to paſſe in vayne.

Ioan. 21. 6.

vnto vs therein. And therefore for good cauſe are we aduiſed by Eccleſiaſticus, ſayeinge: Omitte not to enioye the good daie that God ſendeth thee, and ſuffer not the leaſt parte of his good gifte to paſſe awaie without takinge benefite thereof. *Eccleſ. 14. 14.*

Opportunitie is of great force, and helpeth much in all thinges, and more in this exerciſe of prayer than in any other. For herein it ſeemeth, as it were, that the Angell deſcendeth to moue the water of the fisheponde, and to geue it vertue to heale. Or els to ſpeake more plainlie to this purpoſe, it is as it were the deſcendinge of almightie God to drawe at the plowghe with a man, and to helpe him in his labour: whoſe helpe is more profitable, and auailable, than all the induſtrie and diligence in the worlde. The mariner when he ſeeth that the time ſerueth him well to get out of the hauen, forthwith he draweth vp his ankers, and hoyſeth vp his ſaile, and ſtaieth not anie longer, for feare of loſinge that good opportunetie, which the time offereth vnto him. The like ought all ſpirituall perſones to doe, when they receyue anie viſitations from our Lorde in their praier, and meditation: and their diligence ſhoulde be ſo much the greater, by how much this exerciſe of meditation is greater, and this diuine blaſt more neceſſarie for praier, than that for nauigation. *Ioan. 5.*

And ſo we reade that the bleſſed holie religious father S. Francis did, of whom *S. S. Francis.*

Bonauenture writeth, that he had such a speciall care of this poynt, that in case our Lorde did visite him with anie speciall visitation while he was traueylinge by the waye, he caused his companions to goe before, and he staied alone behinde, vntill he had made an ende of chewinge and digestinge that sweet morsell, that was there sente vnto him from heauen.

How such be punished as make no accompte of our Lordes speciall visitations in prayer.

Whosoeuer they be that doe not well obserue this poynte, are wont commonly to be chasticed with this punishement, that they finde not almightie God when they seeke him, because he founde not them when he sought for them.

These be the principall aduises, that are to be obserued in the exercise of meditation, and in euerie of the other partes that doe accompanie the same, in case we minde fullie to accomplshe this busines, and not to leaue it in the midde waie. Now it shall doe well that we make hast to proceede forwardes to treat of the rest, and so to bringe this first parte to an ende, which perhappes hath bene longer, than is requisite.

OF SIXE POYNTES THAT ARE TO BE MEDITATED VPON, *in the holie Paſsion of our Sauiour Ieſus Chriſt.*

THE LAST CHAPTER.

FORSOMVCH as the moſt holie Paſſion of our Sauiour Ieſus Chriſte is the principall matter of meditation, it is meete that ſithence we haue hitherto treated of meditation in generall, we doe now treat particulerly how we ought to meditate vpon the holie paſſion of our Sauiour Chriſt: to the intent that we maie knowe, how to behaue our ſelues in this matter.

But here we muſt firſt preſuppoſe, that emonge all the deuotions in the worlde, there is none more ſecure, none more profitable, or more vniuerſall for all kinde of perſons, than the remembrance of the holie paſſion of our Sauiour Chriſte. Albertus Magnus ſaiethe, *That it is more profitable for a man to meditate euerie daie a litle vpon the holie paſsion of our Sauiour Chriſte, than to faſt with bread, and water, all the Fridaies in thy yeare, and to diſcipline and ſcourge him ſelfe vntill he ſhead bloude, and to ſaie all the whole Pſalter from one ende thereof to an other.* At the leaſt wiſe this is verie certaine, that this holie exerciſe is a paſſinge great helpe to directe the

Note what great profit enſeweth by meditation vpon the holie Paſſion.

ſoule in all vertue, and goodnes. For conſide-
ringe that our Sauiour Chriſte is (as he him
Ioan. 14. 6. ſelfe ſaieth:) *The waie, the trueth, and the lyfe,*
there is none other exercise more fitte and con-
ueniente to directe vs to goe vnto God, to
knowe God, and to enioye God, than to fixe
alwaies our eies vpon our Sauiour Chriſte. For
though Chriſte be vnto vs the waie, the treuth,
& the lyfe, in all thinges whereſoeuer we cõſi-
der him, yet is he moſt eſpecially ſo vnto vs, whẽ
we beholde him vpon the Croſſe. And there-
fore S. Bernarde ſaide very deuoutly: *Well maie*
S. Bernarde. *I (ô Lorde) compaſſe about heauen, and earthe, yet*
ſhall I not finde thee but vpon the croſſe. There thou
lieſt, there thou ſleipeſt at noone daie.

But leauinge now this matter for an other
place, I will onely treat at this preſente after
what ſorte we ought to behaue our ſelues whẽ
we meditate vpon the holie paſſion of our Sa-
uiour Chriſte. For there be ſome ſimple per-
ſons, that ſeeke nothinge els in this holie ex-
ercise, but onely to sheed a fewe teares, in ta-
kinge compaſſion vpon the bitter paines and
ſorowes of our Sauiour, and ſo doe ſtaie them
ſelues in this pointe alone, without paſſinge
anie further. And albeit this takinge com-
paſſion of our Sauiours paines be verie good,
and neceſſarie, (forſomuch as it is the founda-
tion of all the reſt, as hereafter ſhalbe decla-
red) yet this is not the onely fruite that maie
be gathered of this holie tree, but there be
others farre greater than this: forſomuch as

out

out of the meditation of the holie paſſion doth all the profite of the ſpirituall lyfe proceede.

Wherefore we muſt vnderſtande, that there be ſixe thinges (emonge manie others,) that maye be conſidered in the holie Paſſion of our Sauiour: To witt, The greatnes of his paines: The greiuouſnes of our ſinnes: The excellencie of the benefite: The magnificencie of the goodnes of almightie God: The multitude of the vertues of our Sauiour Chriſte, which doe verie brightelie shine in his holie paſſion: And the conueniencie of this meane, whereby almightie God vouchſafed to worke our redemption. Theſe ſixe pointes ought we to conſider for ſixe effectes, wherein conſisteth all the profite of the ſpirituall lyfe. For we muſt conſider the greatnes of the paines of our Sauiour Chriſte, that we maie take compaſſion of them. We muſt conſider the greatnes of our owne ſinnes, that we maie abhorre them. We muſt conſider the greatnes of the benefite of his paſſion, that we maie geue him thankes for it. We muſt conſider the excellencie of the goodnes of almightie God, which in this holie paſſion of our Sauiour is diſcouered vnto vs, that we maie verie hartely loue the ſame paſſinge great goodnes. We muſt conſider the multitude of the vertues of our Sauiour Chriſte, which doe likewiſe shine verie brightlie in his paſſion, that we maie be prouoked thereby to imitate them. And we muſt conſider the conueniencie of the miſterie of his holie

Sixe thinges to be conſidered in the paſsion of our Sauiour.

I.

II.

III.

IIII.

V.

VI.

passion, that we maie be brought thereby in admiration of the wisedome of almightie God, and be the more confirmed in the faith of this holie misterie. Of these sixe pointes we intende nowe to treate, and of each one of them in his due place, and order.

Of the passinge great paines, and tormentes, which our Sauiour Iesus Christe suffered in his most bitter Passion.

§. 1.

FIRST, we must consider the passinge great paines of our Sauiour Christe, to prouoke our selues by that consideration to take compassion of them, as reason it is, that the members shoulde take compassion of their head. Wherefore it is to be noted, that the paines which our Sauiour suffered in his bitter passion, were (as the holie fathers saie) the greatest that euer were suffered, or euer shalbe suffered in this worlde. This shall appeare manifestlie to be true, if we doe consider fiue principalle causes, from whence the passinge greatnes of these paines proceeded.

Summa 3. Thoma. 3. q. 46. artic. 6.

1. These first cause was, the passinge greatnes of his charitie, which made him desirous to redeeme mankinde most aboundantly, and to satisfie most perfectly for the iniuries, and offences, committed against the diuine maiestie.

And

And becauſe the greater paines he shoulde ſuffer, the more perfectly he shoulde accomplishe both the one, and the other, (and he wanted not the forces of grace to beare as great a burthen as he woulde) therefore he woulde that his paines shoulde be paſſinge great, that ſo likewiſe the ſatisfaction which he shoulde make for our dette, and the worke of our redemption might be alſo paſſinge great.

The ſeconde cauſe (which followeth hereof) was, that he ſuffered his paynes without anie maner of eaſe, or conſolation. For (accordinge to the reaſon before mentioned) he shutte vp from him ſelfe all the gates, whereby anie maner of conſolation might come vnto him, either from heauen, or from earthe: inſomuche that he was contente to be forſaken not onely of his diſciples, and freindes, but alſo of his owne father, yea, and of him ſelfe alſo: to the intent that ſo beinge deſtitute of all companie, he might be burninge in the furnace of his moſt grieuous paines, and totmentes, without all maner of refreſshinge of anie eaſe, or conſolation whatſoeuer, that by anie meanes might come vnto him. And therefore he ſaied in the Pſalme: I am become as a man deſtitute of all helpe, I am left emonge the dead, notwithſtandiuge that I alone am he that emonge the deade by righte am free from ſinne, and from deathe. And in an other Pſalme he ſaiethe: I am plunged in the bottome

II.

Pſal. 87.

Pſal. 68.

of waters, and of myre, and I finde no place where to ſtaie my feete. This is that forſakinge, which our Sauiour ſignified vpon the croſſe, when he ſaiede: *My God, My God, why haſt thou forſaken me.* For at that time his holie humanitie was forſaken in the middeſt of the furious ſtreame of his paines, and tormentes, and was left deſtitute of all thinges that might either withſtande, or mitigate the force and vehemēcie of them. This was figured in the lawe, by thoſe two beaſtes, that were offered for the ſinnes of the people, of the which the one was killed, and offered vp in ſacrifice, and the other departed awaye, and was ſent into the wildernes, leauinge her companion alone in the tormentes. The like was done in this heauenlie ſacrifice, where God and man was offered for the ſinnes of the worlde, and the one of the two natures, to witt, the humanitie, was ſacrificed, and did ſuffer: but the other nature, to witt, the diuinitie, departed awaye, leauinge her ſiſter and companion all alone to ſuffer the tormentes. For albeit that (as concetninge the bonde of vnion) the diuine nature neuer forſooke the humane nature which it had once taken, yet as touchinge the conſolation and eaſe of the paines, and tormentes, (in the inferiot parte) it did wholy forſake the ſame. And therefore we ſee, that the Martirs when they went to ſuffer death, shewed them ſelues verie courageous, merrie, and ioyefull, (as we reade of S. Agnes, S. Agatha, S. Lau-

Matth. 27. 46.
Pſal. 21. 1.
Leuit. 16.

S. Laurence, and of many others:) but our Sauiour beinge the verie fountaine of grace, and of ſtrēgth, (through whoſe vertue the Martirs had ſuch force, and courage, to be able to doe that which they did,) trēbled, and ſweated euen verie droppes of bloude, when he wēt to ſuffer paynes and tormentes for vs. For in the martirs the vertue of charitie which redoūded into the inferior forces of the ſoule, cauſed them to haue verie great courage, and ioye: But in our Sauiour Chriſt both theſe and all other influences, were by ſpeciall miracle ſuſpended, that ſo he might drincke the cuppe of his moſt bitter paines, pure, and without mixture of anie maner of eaſe, or conſolation.

The thirde cauſe of his ſo grieuous payhes, was the tendernes of his complexion. For whereas his holie bodie was formed miraculouſly by the holie Ghoſt, and the thinges that are done by miracle, be more perfecte than thoſe that be done by nature, (as S. Chriſoſtome declareth, ſpeakinge of the wyne, which was turned into water at the mariage,) it followeth that our Sauiours bodie was the moſt beſt cōplexioned, and moſt tender of all bodies that euer were, or ſhalbe, inſomuch as a holie father ſaiethe: *That if there had bene no externall violence done vnto our Sauiours bodie, it would de haue endured a verie great number of yeares, by reaſon of the perfection, and tendernes of the compoſition thereof.* III. S. Chriſoſtome vpō S. Iohn. 2.

And not onely the compoſition of his bodie, but alſo the matter thereof was very tender: forſomuch as the matter of it was wholly

moſt pure virgins fleshe, taken of the moſt pure and virginall bowels of our bleſſed Lady, without anie other kinde of mixture. And for this cauſe (as S. Bonauenture ſaiethe) his bodie was the more tender, and of a more perfecte ſenſe in feelinge.

S. Bonauenture.

IIII. The fourthe cauſe of his ſo greiuouſe paynes, was the very kinde of death which he ſuffered, with all the circumſtances that happened in all the continuance of his paſſion: forſomuch as each one of them (if they be well conſidered) was a kinde of martirdome by it ſelfe. And that thou mayſt more clearly perceiue the ſame, beginne euen from the firſt entrie of his paſſion vntill the ende of it, and thou ſhalt finde emonge others twelue moſt greyuous paynes, which our Sauiour there ſuffered: the which I wil rehearce here very breiflie, notwithſtandinge that in euerie one of them there is verie much to be ſaid, and conſidered.

Twelue moſt greiuous paynes which our Sauiour ſuffered in his paſſion.

I. The firſt was, the agonie in the garden, and that wonderfull bloudie ſweate, which trickled drowne throughcout all the partes of his bodie vnto the earthe, which was the moſt newe and moſt ſtraungeſt thinge of all that euer hath happened in the worlde.

II. The ſeconde was, to be ſolde for ſo baſe a price of his owne Apoſtle, and diſciple, vnto ſo cruell enemies.

III. The thirde was, to be ſo often times caried throughe the common ſtreetes bounde, and manicled, as if he had bene a verie theyfe.

The fourthe was, the punishement with

whippinge, and ſcourginge, which beſides that the lashes were verie crewellie laid on him, and verie manie in nomber, it is not a punishement for a man of any credite, or honeſtie, but for bondeſlaues, vagabondes, and men of moſt vyle and baſe condition. IIII.

The fifte was, that moſt cruell inuention of the crowne of thornes, wherein were ioyned together both moſt greiuous shame, and dishonour, and withall moſt greiuous paine, and tormente. V.

The ſixte was, thoſe ſo manifolde blaſphemies, and ſundrie kindes of moſt villeynous mockeries, iniuries, and reproches, which were ioyned with the tormentes: as to ſpette ſo often times in his face, as though he had bene a blaſphemer: to geue him buffettes, and blowes, as if he had bene a vagabonde: to apparell him ſome times in white garmentes, and ſome times in redde, as if he had bene a foole: to hoodwinke his eies, and to ieſte at him, ſayeinge *Areede, who hath ſmitten thee*, as if he had bene a verie diſſarde: to clothe him with a purple garment, to ſet a reede in his hande, to kneele on one knee before him, to ſmyte him on the head with a reed, as if he had bene a counterfait kinge: and beſides all this, to proclaime him throughe the common ſtreetes as a malefactour. Who euer ſawe ſo many kindes of reprochefull iniuries heaped together vpon one man? VI. *Luuit. 22. 64.*

The ſeuenthe was, that wonderfull contempte, VII.

and despite, which was done vnto him (beinge the sonne of almightie God,) when they compared him with Barrabas, and made lesse accompte of him, than of Barrabas. Insomuch as that Lorde by whom all thinges were created, and in whom all thinges doe liue, and are preserued, was accompted more vnprofitable, and more vnwourthy to lyue, than Barrabas an infamous malefactour.

VIII. The eight was, in that they enforced him to carie vpon his shoulders, which were all to rente, and brused, the verie same instrument of the crosse, whereupon he shoulde suffer deathe. The tormentors them selues (which are commonlie the ministers of crueltie) doe vse to hyde the eies of them that are to be beheadded, that they maie not see the instrument, that shall bereue them of their lyfe: but here they doe not onely not vse this kinde of humanitie towardes our Sauiour, but they laie the same instrument of his deathe, euen vpon his owne shoulders, to the intente that his harte might first suffer the tormente of the crosse inwardlie, before that his bodie shoulde proue it outwardlie.

IX. The ninthe was, the very martirdome of the crosse: which is a most cruell kinde of torment: for it is not a speydie kinde of deathe, (as to be hanged, or beheadded) but very longe, and lingeringe: and the woundes be in the most sensible partes of the bodie: to witt, in the feete, and handes, which are most full of

vaines

vaines, and ſinowes, which be the inſtrumentes of feelinge. Moreouer, his paines were increaſed with the poyze and weight of his owne bodie, which alwaies tended and ſwayed dounwarde: and ſo it euer rented, and enlarged his woundes, and augmented the greife of his tormentes continually: and this cauſed his martirdome to become ſo extremely greiuous, that althoughe he had no deadlie wounde, yet by reaſon of the paſſinge greatnes of his paines, his moſt holie ſoule dapatted out of his moſt precious bodie.

The tenthe was, that whereas our Sauiour was thus tormented vpon the croſſe, and there became a verie Sea of paines, and tormentes, yea, whereas he was in ſuch a dolefull caſe, that if we shoulde ſee a verie dogge in the ſtreete ſo pitifullie tormented it were able to breake our hartes, yet all this notwithſtandinge his cruell enemies were ſo farre of from takinge anie pittie or compaſſion vpon him, that euen at that verie time, they mocked, and ſcoffed at him, and wagged their heades, ſayeinge: X.

Eye on thee, that deſtroieſt the temple of God, and within three daies buildeſt it againe. Math. 27.

The eleuenthe was, to haue his moſt innocent mother preſent before his eies at all theſe martirdomes, knowinge ſo well as he did, what a paſſinge great greife it was vnto her moſt innocent harte. XI.

The twelfthe was, ſuch a crueltie, as the like was neuer ſeene: to witt, that whereas his XII.

moſt holie bodie was all voide of bloude, and all the fountains of his veines emptied, and his bowels dried vp, by reaſon of the great aboundance of bloude which he had ſhead, when he requeſted a litle water, they did not onely not graunt it vnto him, but in ſteede thereof they gaue him to drincke Eyſell, and Galle.

Now what thinge coulde be more cruellie done than this? True it is that that riche couetous man, which was tormented in hell had a droppe of water denied him when he required it, but yet he had no galle geuen vnto him. But here they doe not onelie denie the ſome of almightie God the thinge that he deſired, but beſides that they increaſe his moſt greiuouſe paines with an other newe kinde of tormente. Luc. 21.

Euerie one of theſe pointes beinge conſidered ſeuerally by it ſelfe, will miniſter ſufficient matter of verie great greife and ſorowe to anie good Chriſtian harte. And therefore whoſoeuer is deſirous to haue an earneſt and inwarde compaſſion of the paines of our Saiiour, let him goe throughe euerie one of them, and make a ſtation at eche of them: and (be he neuer ſo harde harted) it is not almoſt poſſible, but that in ſome one or other of them, he ſhall finde verie vehement motions to prouoke him vnto greife, and compaſſion.

Howbeit, the paines of our Sauiour Chriſte are not thus ended: there be yet others without all cõpariſon farre greater than theſe,

to witt, the paines of his bleſſed ſoule. For all theſe paines aboue-named, doe for the moſt parte appertaine to the paines of the croſſe, wherein his bodie ſuffered outwardly: but beſides this viſible Croſſe, there was yet an other inuiſible croſſe, wherein his moſt holie ſoule was crucified within his bodie, hauinge alſo foure armes, and foure nailes, (which were foure dolorous conſiderations) and theſe were a farre greater tormente vnto him, than the verie outwarde croſſe. For firſt of all, there were repreſented vnto him al the ſinnes of the worlde that were preſent, paſt, and to come, (for all which he ſuffered) and that ſo diſtinctlie, as if they had bene the ſinnes but of one man alone. Now to him that bare ſuch a paſſinge great loue, and zeale, vnto the honour of his father, what an vnſpeakeable greife was it, to beholde ſuch an infinite nomber of abhominations, and offences, committed againſt ſo highe a maieſtie? For it is certaine, that the ſinnes of one man alone were able to tormente him more, than al the tormētes of the croſſe. The which beinge ſo, what a paſſinge greate greife woulde the ſinnes of all men, and of all worldes cauſe vnto him? Suerly, there is no vnderſtandinge able to comprehende the paſſinge greatnes of this greife.

The inuiſible croſſe of our ſauiour whe-rewith his ſoule was tormented.

I.

Secondly, there was alſo repreſented vnto him the ingratitude and damnation of many men, and eſpecially of many wicked Chriſtiās, which woulde neuer acknowledge this ſinguler

II.

benefite, nor endeuour to profite and helpe thé ſelues with this ſo great and ſo coſtlye a remedie, as he there prepared for them. This was alſo a farre greater tormente vnto him, than the tormente of the croſſe. For it is a greater paine vnto a labourer to be denied his daies wages, and the fruite of his labour, than the very labour it ſelfe, albeit it were verie great. And for this cauſe our Sauiour complained by his Prophete Eſaie of this iniurie vnto his father, ſayeinge: *I ſaiede: In vaine haue I trauailed: In vaine, and without cauſe haue I waſted my ſtrengthe.* And he complained of this ingratitude not onely to his father, but alſo euen vnto men them ſelues by S. Bernarde, ſayeinge:

Eſa. 49. 4.

S. Bernarde

O man, conſider what cruell tormentes I ſuffer for thy ſake. There is no paine that tormenteth me ſo extremelie as thy ingratitude dothe: I calle vnto thee that doe ſuffer deathe for thee: Behold the paines that doe torment me: Beholde the nailes that doe pearce throughe my handes, and feete: Beholde the shamefull reproches, and deſpites, wherewith they dishonour me. And although the paine which I ſuffer outwardly be ſo paſsinge great, yet is the paine farre greater which I ſuffer inwardly, when I ſee thee ſo ingratefull and vnkinde towardes me for the ſame.

In like maner there was repreſented vnto him, the horrible ſinne of that miſerable people of Iewrie, and the terrible punishement that was prepared for them within a shorte time after, which vndoutedlie was a greater greife, and tormente vnto him, than the cup-

cuppé of his bitter paſſion. For if the Prophete Ieremie ſignified, that the ſinne which the Iewes committed in goinge about to kille him, greiued him much more than his owne very deathe, what a greife woulde it be to our ſauiour, who had without all compariſon farre greater charitie, and grace, than the Prophete Ieremie?

There were moreouer repreſented vnto him the greifes, and dolefull ſworde of ſorowe, which pearſed the harte of his bleſſed mother, when she ſawe him ſuffer betwene two theiues vpon a croſſe, the which vndoutedlie was ſo great a greife and paine vnto him, as the loue was great which he bare vnto her, which loue was ineſtimable: forſomuch as next vnto the loue of God, he loued her moſt of all creatures. IIII. Luc. 21.5.

Now theſe fowre conſiderations and greifes, were as it were fowre armes of an other inwarde croſſe, wherewith his bleſſed ſoule was likewiſe crucified within his holie bodie. So that our Sauiour ſuffered that daie the paines and tormentes of two croſſes, th'one viſible, and th'other inuiſible. Vpon th'one croſſe his bodie ſuffered outwardly, and vpon th'other, his ſoule ſuffered much more inwardly. Now how paſſinge great the greife was, which proceided of theſe foure conſiderations, there is no vnderſtandinge able to comprehende it: and yet we maie coniecture ſomewhat thereof, by that outwarde shewe of his

blouddie sweate in the garden.

Whosoeuer then shall attentiuelie consider all these causes, shall clearlie see how passinge great the paines and tormentes of our Sauiour were, which is the intente of this first maner of meditatinge vpon his most bitter passion. Howbeit this must not be the finall ende of this exercise, but rather it must be vsed as a meane to come to other endes: to witt, to vnderstande hereby what a passhinge great loue he bare vnto thee, that woulde suffer so much for thee: and what a great benefite he did vnto thee, in byeinge thee with so deare a price: and how much thou art bounde to doe for him, who hath done, and suffered so much for thee: and aboue all this, how greatlie thou oughtest to abhorre thy sinnes, and be greiued with them, sith they were the cause of his so lõge and painfull martirdome. Now for these foure endes, (whereof we will intreat in the chapters followinge) serueth this maner of contemplation. Whereby it appeareth, that this first maner of meditatinge (by waie of takinge compassion of the bitter paines of our Sauiour) is as it were a meane, or a ladder, vnto all the others. And for this verie cause S. Bonauenture made great accompte of this maner of meditation vpon the passion: because it is sensiblie seene, that this maner of meditation openeth the waie vnto all the other manners of meditatinge vpon the same.

And

And the ſame holie father ſaiethe, that for this purpoſe it shalbe a great helpe alſo for vs to take ſome diſcipline, which maie cauſe ſome ſmarte, and doe no hurte to the bodie, that ſo by the feelinge of that ſo litle paine of whippinge, and ſcourginge our ſelues, we maie the better lift vp our ſpirite, to conſider ſomewhat of the paſshinge great paines, and tormentes, which the moſt tender bodie of our ſweete Sauiour ſuffered for our ſakes.

How in the paſſion of our Sauiour Chriſte, appeareth verie manifeſtlie what a greiuous thinge ſinne is, in the ſighte of almightie God.

§. II.

THE ſeconde point that we haue to conſider in the paſſion of our Sauiour, is the greiuouſnes of our ſinnes, whereby to moue our hartes to be ſorowfull for them, and to abhorre them. Wherefore we muſt vnderſtande, that (as all the holie learned fathers doe affirme) our ſinnes were the very cauſe why the ſonne of almightie God ſuffered ſuch greiuous paines, tormentes, and crewell death, as he ſuffered in this worlde. For it is certaine, that if there had bene no ſinne to be the meane and occaſion of his ſufferinge, it had not bene needfull for him to haue ſuffered as he did. It

Summa S. Thoma. 3. q. 1. artic. 2. & 3. & quæſt. 46. artic. 1. & 2.

is not agreed emonge the learned diuines, whether the ſonne of God shoulde haue bene incarnate, in caſe man had not ſinned, (for ſome doe affirme it, and ſome doe denie it,) but this is holden for a moſt certaine treuthe, that in caſe man had not ſinned, the ſonne of God shoulde not haue died. Whereby it appeareth, that our ſinnes were the verie cauſe that moued him to ſuffer all theſe miſeries, and that our ſynnes were they that threwe him into this priſon, and that our ſinnes were they that nayled him vpon the croſſe.

If man had not ſinned, Chriſte had not ſuffered anie paines, or deathe.

And thinke not, becauſe they were not thy ſinnes alone which were the cauſe hereof, that thou art therefore worthy of the leſſe punishemente: for accordinge to the lawes of iuſtice, he deſerueth no leſſe punishemente that killeth an innocente, beinge accompanied with manie in committinge the facte, than if he alone had killed him. So that by this rule thou ſeeſt, what great reaſon thou haſt to moue thee to abhorre thy ſinnes, and to be earneſtly ſorie for them, by callinge to minde that they were the tormentours which in verie deede crucified the ſonne of almightie God, and cauſed him to ſuffer ſo great paines, and tormentes. This is a greater cauſe to moue a man to abhorre ſinne, and to be ſorie for the ſame, than all other loſſes and miſeries that enſewe of ſinne, yea althoughe we shoulde recken emonge our loſſes, the depriuation of the euerlaſtinge glorie and felicitie, which

is

is loſt by a deadlie ſinne, and the euerlaſtinge horrible paynes which be purchaſed by the ſame.

Now acordinge vnto this doctrine, when thou ſhalt be occupied in meditatinge vpon the holie paſsion, and ſhalt ſee how the enemies doe apprehende our Sauiour, and how they accuſe him, and buffette him, and how they ſpette vpon him, and whippe him, &c. thinke for certaine, that thou art in verie deede in compaine with them, and that thou haſt ioyned with them in this conſpiracie againſt our Sauiour. So that thou mayſt treulie ſaie, that thy ſinnes doe accuſe him, that thy diſſolute behaueour bindeth him, that thy anger and mallice whippeth him, that thy preſumption and rashenes buffeteth him, that thy pride crowneth him with thornes, that thy fonde braueries and vanities doe clothe him with purple, that thy pleaſures, and delightes geue him to drincke galle, and vineger, and to be shorte, that thy diſobedience nayleth his handes and feete vpon the croſſe. Forſamuch as the paines which thou deſerueſt by theſe thy ſinnes, he vowchſaffed of his infinite charitie to ſuffer for thee. For it is certaine, that the tormentors shoulde neuer haue had power to tormente him as they did, in caſe thy ſinnes had not geuen them force and ſtrengthe to doe the ſame.

This is one verie profitable waie of meditatinge vpon the holie paſsion for all kinde of

persons: but it is much more requisite for such as doe but newlie beginne to enter into the seruice of almightie God, and doe endeuour to cleanse the sinnes of their former dissolute lyfe with the holie exercises of Penance.

Of the passinge great benefite of our Redemption.

§. III.

THIRDLY we ought to consider in the holie passion the greatnes of the benefite which our Sauiour hath done vnto vs, in redeeminge vs by this meane. And althoughe there be infinite thinges to be saide in this matter, yet at this presente I will doe no more, but onely note breifly three principall pointes, which are to be considered in this most excellent benefite of our Redemption. I. Firste, what our Sauiour hath bestowed vpon vs by the same redemption. II. Secondlie, what meane he vsed in geuinge it vnto vs. III. And thirdlie, with what passinge great loue he gaue it vnto vs.

How passinge great that is, which our Sauiour hath bestowed vpon vs by this benefite of our redemption, there is no tonge able to expresse. Howbeit we maie conceiue somewhat thereof by two waies. I. The firste waye, is by consideringe all the euills and miseries whereinto mankinde incurred throughe the sinne of

of the firſt man Adam: for all theſe miſeries were ſufficientlie remedied by our Sauiour Ieſus Chriſte, who beſtowed vpon vs all ſuch benefites as were contrary vnto theſe miſeries: forſomuch as it is euident, that he was geuen vnto vs to be a vniuerſall repayrer of all the euilles and miſeries of the worlde. Now he that were able to recken how manie the miſeries are, whereinto the worlde hath fallen by the ſinne of the firſt man Adam, might alſo vnderſtande, how many the benefites are, that came vnto vs by the ſeconde Adam (to witt, by our Sauiour Chriſte,) which benefites be vndoutedlie innumerable.

The ſeconde waie, is by conſideringe not all the miſeries which our firſt father Adam brought vnto vs, but all the benefites which came vnto vs by our Sauiour Chriſte: Forſomuch as we are made partakers of all thoſe benefites, by meanes of communicatinge his ſpirite vnto vs: For all ſuch as are made partakers of the ſpirite of Chriſte, are made partakers alſo of the vertues and merites of Chriſte. Wherefore the Apoſtle ſaithe, that all ſuch as haue receiued the Sacramente of Baptiſme haue put on Chriſte. Geuinge vs thereby to vnderſtande, that they all are made partakers of Chriſte, and are adorned with his vertues, and merites, and that ſo beinge clothed with this liuerey, they ſeeme in the ſighte of the heauenly father to be ſuch after a ſorte (in their degree,) as his owne verie Sonne ſeemeth

11.

Galat. 3. 27.

before him. And therefore for good cauſe dothe Eccleſiaſticus alledge this wonderfull
Eccl. 36. 14. title of the ſonne of God in his prayer: ſayeinge: haue mercie ô Lorde vpō thy people Iſraell, whom thou haſte made equall and like to thy firſte begotten ſonne. What dignitie, what glorie cah be greater than this? Now accordinge hereunto, he that coulde recken how many the vertues, and merites of our Sauiour Chriſte haue bene, might likewiſe vnderſtande how manie the benefites haue bene that are come vnto vs by him: Forſomuch as we are made partakers of them all by the meane of his paſſion.

To conclude, by him is geuen vnto vs remiſſion of our ſinnes, grace, glorie, libertie, peace, ſaluation, redemption, ſanctification, iuſtice, ſatisfaction, ſacramentes, merites, doctrine, and all other thinges, which he had, and were behouefull for our ſaluation. And by reaſon of this his ſo bountiefull communicatinge, he is called in the holie Scriptures, the father, the bridegroome, and the vniuerſall head of the Catholike Churche: becauſe whatſoeuer the father hath, appertaineth to his children, and whatſoeuer the bridegrome hath, he imparteth to his ſpowſe, and whatſoeuer the head hath, the members are made partakers of the ſame.

Theſe are the benefites which our Sauiour Chriſte hath beſtowed vpon vs. But by what meane hath he geuen them vnto vs? It is euident

euident that by the meane of his holie incarnation, & paſſion, whereby he made him ſelfe partaker of all our debtes, and miſeries: and ſo by takinge vpon him all our miſeries, he made vs partakers of all his benefites. This takinge vpon him all our miſeries is vndoutedlie a farre greater thinge, than to make vs partakers of all his benefites. For certainlie it is a more wonderfull thinge in God to ſuffer miſeries, than to beſtowe benefites: becauſe as there is nothinge more propre and cõuenient to his infinite goodnes, than to beſtowe benefites, ſo is there nothinge more ſtraunge & further of from that infinite felicitie, than to ſuffer miſeries. Whereby it appeareth, that we are much more bounde vnto him for the paines and tormentes which he hath ſuffered for vs, than for the great benefites which he hath geuen vnto vs: I meane hereby, that we are much more bounde vnto him for the maner whereby he hath remedied our miſeries, than for the verie remedie it ſelfe.

But how paſſinge great was the loue wherewith our Sauiour beſtowed all this vpon vs? This is without all compariſon farre greater, than all the reſt. For certainlie the deſire which our Sauiour had to ſuffer paines for vs, was farre greater, thã the verie paines which he ſuffered: and much more paines woulde he haue ſuffered, if it had bene needfull for vs. Three howres he continued ſufferinge paines & tormentes vpon the croſſe for our ſinnes: But

With what a paſſinge great loue our Sauiour ſuffered for vs.

what is this in comparison of that, which the greatnes of his charitie coulde haue vouchsaffed to doe for vs? Verelie if it had bene needfull for vs, that he shoulde there haue suffered paynes and tormentes vntill the daie of iudgemente, the loue was so passinge great which he bare vnto vs, that he woulde vndoubtedlie haue done it. So that albeit he suffered much for vs, yet was the loue which he bare vnto vs farre greater, than the paines which he suffered for vs. And therefore if we be greatlie bounde vnto him for the great paines which he suffered for vs, much more are we bounde vnto him for that which he desired to suffer for vs. This consideration is very profitable to prouoke vs to geue most humble thankes vnto him, who hath bestowed so great benefites vpon vs: and withall to loue him, who hath loued vs much more, than by his benefites he hath shewed vnto vs. Other infinite thinges there be to be saide concerninge this matter: but now they shall remaine for an other place: and somewhat I haue specified alreadie in the meditation of the benefites of almightie God.

Of the wonderfull great goodnes of almightie God, which appeareth verie euidentlie in the holie Passion of our Saviour Christe.

§. IIII.

FOVR-

FOVRTHLIE, we oughte to conſider the paſſinge great goodnes, and mercie of almightie God, which shinethe more euidentlie and brightlie in the holie paſſion of our Sauiour, than in any other of his workes. Wherefore thou haſt deepelie to cõſider therein foure thinges: which are to be conſidered in all the whole hiſtorie of the holie paſſion, and in euerie parte thereof. The firſt is, who ſuffereth: The ſecond is, what paynes he ſuffereth: The thirde is, for whom he ſuffereth: The fourthe is, for what cauſe he ſuffereth. Now if thou wilt ſtaye thy ſelfe a while in euerie one of theſe poyntes, and conſider firſt the highnes, and excellencie of him that ſuffereth, which is almightie God: and in ſuch wiſe ſtaie in this conſideration, that thou art aſtonied at this ſo highe, and ſo wonderfull a thinge: and afterwardes commeſt to deſcende from thence vnto the conſideration of the baſenes, and vylnes of the moſt greiuous paines, and reprochefull iniuries, which he was contente to ſuffer: and that not for Angels, or Archangels, but euen for men, which are moſt vile, and abhominable creatures, and in their workes like vnto the deuils them ſelues: if (as I ſaye) in each one of theſe pointes thou make as it were a ſtation, & doe compare th'one poynte with th'other, vndoutedly thou ſhalt be greatlie amaſed, and aſtonied, to conſider how much ſo great and excellent a maieſtie woulde abaſe him ſelfe,

Fower principall thinges to be cõſidered in the paſſion of our Sauiour.

to redeeme ſo vile, and ſo baſe a creature: and then maiſt thou crie out with the Prophete,
Abac.3. and ſaie: O Lorde I haue hearde thy wordes, and was afraide, I haue conſidered thy workes, and was aſtonied.

But if after all this, thou doe conſider the cauſe of his ſo great abaſinge, and commeſt to vnderſtand that it was not for anie maner of commoditie towardes himſelfe, nor yet prouoked by anie deſerte of ours, but was onelie moued thereunto with the bowels of his ten-
Luc.1.78. der mercie and loue towardes vs, by the which he vouchſafed to viſite vs from on highe: this point beinge well and dewlie conſidered, will lyfte vp thy minde into ſuch a great admiration and loue of him, that thou wilt be aſto-
Exod.3. nied as Moyſes was in the Mounte, when he ſawe the figure of this miſterie, and beganne to proclaime with a lowde voyce the vnſpekeable great mercie of almightie God which was there reuealed vnto him. This was that great languishinge & faintnes of ſpirite, which the ſpowſe felte in the Canticles, when she
Cant.2.5. ſaiede: *Staie me with flowres, and comforte me with apples, for I langwish with loue.* Vpon which wordes S. Bernarde ſaiethe: *The amorous ſowle ſeeth here kinge Salomon with the crowne which his mother crouned him withall: She ſeeth the onely ſonne of almightie God carienge a croſſe vpon his shoulders: She ſeeth the Lorde of maieſtie whipped and ſpetted vpon: She ſeeth the author of lyfe and of glorie thruſt throughe with nailes, pearſed with a ſpeare, and many deſpi-*

despitefull reproches and contemptes done vnto him: And finallie, she seeth him bestowe his most holie lyfe for his freindes: She seeth all this, and in seinge it she is pearsed throughe with a knife of loue, and therefore she saiethe: staie me vp with flowres, and comforte me with apples, for I languishe with loue.

Of the excellente vertues, that doe shyne verie brightlie in the holie Passion of our Sauiour Christe.

§. V.

THE fifte point that we haue to consider in the holie Passion of our Sauiour, is the great nomber of vertues that doe shyne verie clearlie in it: the which consideration serueth to encourage vs to endeuour our selues to imitate some parte of that which is there represented vnto vs. This is one of the highest maners of meditatinge that is vpon the holie Passion. For it is manifest, that all the perfectiō of a Christian lyfe consisteth in the imitation and followinge of the vertues of our Sauiour Christe. Whereunto the Apostle S. Peter exhorteth vs, sayeinge: *Christe suffered for vs, leauinge vnto you an example, that you shoulde followe his foote-steppes, who when he was euill spoken of, did not speake euill againe: and when he was tormented, did not threaten them, but deliuered him selfe vnto him that did most vniustly condemne him.*

The perfection of a Christian lyfe, consisteth in imitatinge the vertues of Christ. 1. Pet. 2. 21.

And albeit that all vertues shined so brightly and in such excellent wise in all the lyfe of our

Sauiour Christe, yet did they much more perfectlie shine in his holie passion. And therefore in his passion principallie it behoueth vs to beholde the bewtie and excellencie of his vertues: the which doe much more euidentlie shyne there emonge his paines, and tormentes, than doe the flowers emonge the thornes.

Humilitie. Consider therefore first of all that so profounde humilitie, wherewith the most highe and onelie begotten sonne of almightie God vouchsafed to be conteined, and lesse esteemed than Barrabas, and to be crucified vpō a crosse betweene two theiues, as though he had bene a Captaine and ringleader of malefactours.

Patience. Consider his so wonderfull patience in the middest of so many reprochefull iniuries, and

Magnanimitie. tormentes: and withall his so passinge great magnanimitie, in that he offered him selfe so willingly into the handes of his enemies, and to suffer the greatest paines, and conflictes, that euer were suffered in this worlde.

Perseuerance. Consider that so constant perseuerance, which he had from the beginninge to the ende, yea euen to suffer death vpon the crosse, and to descende into hell, and to finishe the worke of our saluation.

Charitie. Consider his most feruent charitie, which passeth all vnderstandinge, by the which onely he was moued to offer him selfe in sacrifice for the sinnes of the worlde, and to suffer deathe, that he might geue life not onely vnto his freindes, but also to his enemies, yea euen

to

to thoſe very perſones that shead his moſt pretious bloude.

Conſider his moſt abundante mercie, which extēded it ſelfe ſo farre forthe, as to take vpon him all the miſeries and debtes of the worlde, and to make ſatisfaction for them, as if they had bene peculiarly his owne debtes. Mercie.

Conſider that ſo perfecte obedience which he vſed towardes his father, whom he obeyed vnto deathe, yea euen to the death of the croſſe: where finallie bowinge downe his head, he offered vp vnto him his moſt holie ſowle, geuinge vs thereby to vnderſtāde, that the worke of his obediēce was then perfectly fulfilled. Obediēce.

Conſider that ſo paſſinge great meekenes, which he shewed in all the proceſſe of his paſſion, ſufferinge him ſelfe to be caried like a sheepe to the bucherie, and like a moſt meeke lābe, that holdeth his peace whē he is sheared. Meekenes.

Conſider his ſo wonderfull ſilence emongeſt ſo manie falſe accuſations, and lyinge witneſſes, which was ſo greate, that it was able to bringe the verie Iudge him ſelfe that condemned him in a great admiration of him. Sylence.

Now if thou be deſyrous to ſee a moſt perfecte paterne of the contempte of the worlde, and of all the honours, riches, pleaſures, and delightes that be therein, beholde our Sauiour vpon the croſſe ſo dishonored, tormented, and naked, that he had none other bedde to lye vpon, but onely a croſſe: none other pillowe to reſt his head vpon, but onely a crowne of Contēpte of the worlde.

thornes: none other delicates to feede vpon, but onely galle, and vineger: none other persons to comforte him, but one those cruell scoffinge ministers which wagged their heades
Marc. 15. at him, and saiede: Fye on thee, that destroiest the tẽple of God, and in three daies buildest it vp againe: &c. I conclude therefore, that the Euangelicall pouertie, abstinence, & austeritie of lyfe, with all other vertues doe no where shyne more euidentlie than in the crosse.

But emonge all these vertues, humilitie and patience doe shewe them selues most notablie in the bitter passion of our Sauiour. For patience (as the holie fathers affirme) was the weddinge garmente wherewith the sonne of almightie God clothed himselfe when he came to be affyaũced with the Catholike Churche, and to be maried with her. By which Metaphore they geue vs to vnderstande, that albeit our Sauiour Christe shyned most brightly with the garmente of all vertues, when he came to celebrate matrimonie with the Catholike Churche vpon the bedde of the crosse, yet did he most principally shyne there with the robe of patiẽce. For by meanes of the acte of this vertue, which is to suffer, he dranke the bitter cuppe of his passion: by the valewe, and merite whereof the Catholike Churche was redeemed, bewtified, and espowsed by our Sauiour Christe.

Now in these and other the like vertues we ought to fixe our eies when we meditate vpon

vpon the holie paſſion of our Sauiour: to the intent that we maie be thereby prouoked to imitate ſomewhat of that, which was there done, not onely for our redemption, but alſo for our example. For the greateſt glorie that a Chriſtian can atteine vnto in this worlde, is to haue a ſemblaunce and likenes vnto our Sauiour Chriſt: Howbeit not ſuch a likenes as prowde Lucifer deſired to haue, but ſuch a likenes of life as our Sauiour Chriſte him ſelfe commaũded vs to haue, when he ſaide: I haue geuen you an example, that as I haue done, ſo ſhoulde yee doe likewiſe. *Eſa. 14. 14.* *Ioan. 13. 15.*

Of the conueniencie of the miſterie of our Redemption.

§. VI.

THE ſixte poynte that we haue to contemplate vpon in the holy paſſion, is the conueniencie of the miſterie of our Redemption: to witt, how conueniente a meane this was which almigatie God choſe, whereby to worke the ſaluation of man, and to heale and cure him of his miſeries. This maner of contemplatiõ ſerueth to illuminate the vnderſtandinge, to confirme it more firmelie in the faith of this miſterie, and to lift vp the harte of man into a great admiratiõ of the goodnes, & wiſedome of almightie God, who choſe ſo wonderfull and conuenient a meane to heale our miſeries, and to relieue our neceſſities. *Summa 8. Thoma. 3. 9. 46. art. 3. & 4.*

This

This is ſo copious and ſo plentifull a matter to meditate vpon, that certainly if a man shoulde continewe thinkinge vpon it vntill the ende of the worlde, he shoulde alwaies finde newe reaſons of the conueniencie of this holie miſterie, and newe cauſes to induce him to lifte vp his ſpirite more & more in admiration of the high wiſedome and prouidence of almightie God herein. But becauſe this volume woulde be to great in caſe I shoulde treate of this matter at large: I will therefore at this preſente onely shewe the order and foũdation of this conſideration, to the intent that the deuout and religious ſowle maie, hereby haue a waye opened vnto her to proſecute all the reſt.

Wherefore it is to be noted, that if we will ſee what proportion and conuenience a meane hath with his ende, it is neceſſarie to make a compariſon betwene the ſame meane, and the ende: and the greater helpes that the meane hath towardes the atteininge of the ende, the more proper and conueniente is the meane for the ſame ende. As for example: If we will examine whether a medicine be conuenient for a diſeaſe, we muſt conſider the accidentes of the diſeaſe, and the proprieties and vertues of the medicine: and when we haue ſeene what proportion there is betwene the one, and the other, we maie then iudge whether the medicine be conueniente for the ſame diſeaſe or not. And euen in like maner is it in this caſe: for whereas it is euidente vnto vs,

that

that the paſſion and bloud of our Sauiour Ieſus Chriſte is a generall medicine for all the miſeries and neceſſities of man, if we will trye the conueniencie of this medicine, we muſt make a longe compariſon betwene the medicine, and the diſeaſe: and in caſe we be able to ſearche and examine well both th'one, and th'other, we shall certainlie finde, that this medicine is ſo fitte and conuenient for the curinge of this diſeaſe, and of all the braunches, and accidentes of the ſame, as if the medicine had bene onelie inſtituted for the curinge of each defecte in the diſeaſe: the which vndoutedlie is a matter able to bringe a man that shoulde conſider of it attentiuely into a great aſtoniſhement, and admiration. If thou be not fullie perſwaded herein, tell me then I praie thee, what ſatisfaction coulde be offered more ſufficiente for payment of the common debtes of mankinde, than the moſt pretious bloude which the ſonne of almightie God ſhead for vs vpon the Croſſe? To cure alſo the woundes of our pride, couetouſienes, ingratitude, pleaſures, delightes, & the loue of our ſelues, with all other euils which proceed thereof, what thinge coulde be more conuenient, than God vpon a croſſe? Likewiſe to geue vs knowledge of the goodnes, and mercie of almightie God, to enkendle vs more in the loue of him, to ſtrengthen more our confidence, and to awake more our forgetfulnes, & vnthankefulnes, what thinge coulde be more conuenient, than

God

God vpon a crosse? Moreouer to enriche a man with merites, to exalte him vnto greater honour, to enkendle his spirite in deuotion, to comforte him in his tribulations, to succoure him in his temptations, to helpe him in his labours, to encourage him vnto great enterprises, & finally to geue a perfecte exãple of all vertues, what thinge coulde be more conueniente, than Iesus Christe vpon the crosse? And to comprehende all in one worde, if the Euangelicall lyfe be well considered, it is nothinge elfe, but onely a continuall crosse, & so consequentlie, what thinge coude be more, conueniente to direct a kinde of lyfe which is altogether a crosse, than an other crosse?

And if thou be yet desirous to vnderstande this conueniencie more euidentlie, consider attẽtiuelie what thinge a Christian lyfe is, (for the leadinge of a Christian lyfe is the ende of all the traueills and paines of our Sauiour Christe,) and the same consideration will declare verie plainlie vnto thee, what cõueniencie there is betwene this meane, and this ende. A Christian lyfe (takinge it in his full perfection) is not such a kinde of lyfe as the Christians vse to liue at this daie in the worlde: but such a lyfe as our Sauiour Christe liued, and such a lyfe as his disciples liued, whose paines, labours, and miseries were so great, that one of them saith thus of them: We are become a spectacle vnto God, vnto Angels, and vnto men. For truelie so great are our paines,

Note well this poynte.

What a Christian lyfe is.

2 Cor. 4. 9.

paines, and miſeries, and in ſuch wiſe are we reuyled and perſecuted of the worlde, that (as though we were wilde beaſtes baited at a ſtake) we are ſpetially looked vpon, not onely of men, and of Angels, but alſo of almightie God him ſelfe. And afterwardes he ſaiethe thus: Vntil this preſente houre we doe ſuſteine hunger, thirſte, nakednes, and blowes, and haue not ſomuch as a denne wherein to hyde our ſelues. We goe from place to place, and we gaine the bread that we eate with our owne handes. They curſe vs, and we bleſſe them: They perſecute vs, and we ſuffer them: They blaſpheme vs, and we praie for them: To conclude, in ſuch wiſe are we turmoyled and contemned of the worlde, as if we were the very duſt, and dirte, that they tread vndernethe their feete: And as thoughe we were moſt wicked, and abhominable men, the worlde is fullie perſuaded, that nothinge can be more acceptable vnto almightie God, than to procure our deathe, and condemnation.

This is (my deare brother) a Chriſtian lyfe. This verie Chriſtian lyfe did the Prophetes liue, and ſo did alſo the Martirs, the Cõfeſſors, and thoſe bleſſed holie Mounkes that liued in the primitiue Church in the wildernes. To be ſhorte, this Chriſtian lyfe did all the Saintes liue. And this Chriſtian lyfe the Apoſtle deſcribeth verie plainlie in his Epiſtle to the Hebrewes in theſe wordes: The ſaintes were mo- *Hebr. 11.*
ked, ſcourged, apprehended, impriſoned, ſtoned,

ned, ſawed in peices, tempted, and put to death with the ſworde: They went in this worlde apparailed in sheepes and goates skinnes, very poore, needie, and afflicted, of whom the worlde was not worthie: They liued in wildernes, and in ſolitarie places, aparte from the companie of men, and had none other habitation, but the dennes and cliftes of the earthe. This is indeede the perfection of the Chriſtian lyfe, which the goſpell teacheth vs, & which our Sauiour Chriſte came to bringe into the worlde. This Chriſtiã lyfe if it be well conſidered is a continuall croſſe, and death of the whole man, to the intent that after he is thus mortified & annihilated he maie be able, and deſpoſed to be transformed into God. For like as there can not be generation without corruption, (forſomuch as that thinge which is muſt perishe, to the ende that that maye be made which is not,) euen ſo this ſpirituall regeneration and transformation of man into God can not be made, vnleſſe the olde man doe firſt die, that ſo by death and corruption of the olde man, he maie by transformed into God. Whereupon it plainlie enſeweth, that all the Euangelicall lyfe is nothinge els (as we haue ſaiede) but death, and a croſſe. And therefore what thinge can be more conueniẽt to directe ſuch a kinde of lyfe as is altogether a continuall croſſe, than an other croſſe? And if there be nothinge more apte and conueniente to ingender a fier, than an other fier, and if eue-

rie

rie thinge be moſt apte to ingender a thinge like vnto it ſelfe, what thinge cā be more proportionable and conueniēte to ingender a croſſe, than an other croſſe? Vndoubtedly ſo it is: and therefore there is nothinge of greater force to encourage and ſtrengthen at this daye all holie Catholike men, and women, to ſuffer paines, vniuſtice, wronges, pouertie, ſubiection, diſcipline, honger, thirſte, colde, nakednes, and to be ſhorte, all the troubles, calamities, afflictions, perſecutions, impriſonmentes, tormentes, & miſeries of this worlde, and all the auſterite of the Euangelicall lyfe, than to fixe their eies vpon the croſſe. Out of this ſchoole of the croſſe came the Martirs. In this ſchoole learned alſo the Apoſtles. And this ſchoole hath likewiſe taughte and ſtrengthened the virgins, the Confeſſors, the holie mounkes, and to conclude, all the Saincte, to liue a holie auſtere kinde of lyfe. And it was the croſſe that hath accompanied and comforted them in all their labours, trowbles, paynes, afflictions, and perſecutions.

Now whē the deuout ſowle findeth ſo many kindes of fruites in this tree of lyfe for all times, and for all neceſſities, she can not but wōder at the highe wiſedome of that ſouereine maſter, that hath founde out ſuch an excellente meane for our remedie: and she is alſo prouoked thereby to acknowledge the vnſpeakeable goodnes of ſo mercifull a father, who beinge able to haue holpen and remedied man

with

with his onely will, chose rather to put him selfe to so great paines, and dishonours, to the intente that man might be more honored and more holpen by this meane, thā by anie other.

The order that maye cōmonlie be vsed in meditatinge vpō the Passion.

These be the sixe principalle waies to meditate vpon the holie passion: and the order that maie commonlie be vsed in meditatinge vpon them, is to beginne at the first, to witt, to consider the most grieuous paynes which our sauiour suffred for vs, (the which cōsideration is as it were the verie foundation of all the others) and from that consideration we maye goe forwardes immediatlie vnto all the rest, accordinge as the very cowerse of meditation will open vnto vs the waie, and especiallie the grace of the holie Ghost, who is the principall teacher of these exercises. For as we haue declared before, when we haue considered the passinge great paines which our Sauiour suffered for vs, we maie then immediatly proceide forwardes, and consider the greatnes of our sinnes, which caused him to suffer so manie greiuous paines, and tormentes, and withall the passinge greatnes of this benefite of our redemption, in that almightie God woulde vouchesafe for the loue of vs to suffer such extreme paines: And we maie likewise consider the highnes of the goodnes, and mercie of almightie God, who for the great loue he bare vnto vs abased him selfe so farre forthe, as to suffer so manie reprochefull contemptes, villaynies, and miseries. And aboue all this we

may

may consider how great examples of vertues our Sauiour Christe hath geuen vnto vs herein: to witt, of patience, obedience, charitie, humilitie, meekenes, constancie, and of all other vertues, whereof we haue hitherto treated.

Howbeit, althowghe it be a verie conuenient order of meditatinge vpon this holie misterie to passe orderlie by degreis throughe all theise forsaid considerations, takinge out beginninge at the first consideration, and so to proceide in order from one cõsideration to an other, euen to the last: yet is it not neidfull for a man (so often as he meditateth vpon this holie misterie) to goe in this precise maner through them all, (for many times he shall not haue sufficient time for the same,) but let him contente him selfe in his meditation with that consideration, wherein he shall finde most spirituall taste, and likinge: Forsomuch as in these exercises we must haue respecte not to the great quantitie of the matter that is meditated vpon, but to the great deuotion wherewith it is done.

The ende of the first parte of this booke.

DEO GRATIAS.

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